VAIŚEṢIKA DARŚANA

OF SAGE KAṆĀDA

(Ancient Indian Philosophy on the nature of matters, characteristics, actions and soul)

[This book contains the original Sūtra in Sanskrit followed by its meaning in English, with notes]

Translated by

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(Deemed University), Tirupathi

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FOREWORD

Out of the six orthodox systems of Indian Philosophy, Vaiśeṣika Darśana occupies a prominent position. Generally, it is understood that the word Vaiśeṣika refers to Vaiśeṣa, means 'difference' and the doctrine is finally so termed. This suggests that the diversity is the nature of the Universe. The Vaiśeṣika Sūtra of Kaṇāda contain ten chapters, each is again divided into two sections. Prasastapāda, 5 Century A.D., is the earliest commentator of this Sūtra. The main purport of this work is to explain the categories recognised in the system. In Vaiśeṣika's view the sole cause of entire creation of substances is atom. The terminal state at which the process of division of material objects, is atom, which is simple and partless – The atoms of an element (say water) combine together and the resultant is dvyaṇuka. The material things from binary compounds further are produced; their original nature is also produced. Thus the whiteness of the cloth, etc., is determined.

The Vaiśeṣika explains the world from the ontological stand point. The Nyāya system which is allied to Vaiśeṣika system considers the Universe from epistemological stand (Pramāna). The Vaiśeṣika accepts only two pramanās—Perception and Inference—whereas the Nyāya system accepts two more—Sabda and Upamāna.

In point of the general discipline it is almost as prescribed by the Bhagavad Gita. (Refer : Outlines of Indian Philosophy by M. Hiriyanna). The nature of the goal of life is fixed by the positive thinking of the life.

All the desires and pleasures, etc., are acceptable as real ones. The pain is also, in their view, equally real. The ideal of life is explained as 'Apavarga' or escape. It is negative and subsists not in the attainment of pleasures but in the removal of pain. The whole view point of Vaiśeṣika Darśana lies in directing the man's effort to acquire enlightenment, removing desire, learning to endure pain, leaving ego or hatred. Thus the Vaiśeṣika system is briefly a practical one.

In the present work, Sri K. Ramachandra Rao has rendered into English the Vaiśeṣika Darśana of Kaṇāda, taking as model, the Telugu translation of Vaiśeṣika Sūtra by Sri Late Dr. C. Ganapati Sastry. Sri Rao has translated this in a lucid way. I personally congratulate him for his efforts and success. He has already translated into English the Nyāya Darśana of Sage Gautama.

I trust that this work will be of immense use for the seekers of the knowledge of Vaiśeṣika System and also recommend as textbook to be prescribed for graduate level students of Philosophy and Sanskrit.

G. AKKUBHOTLA SARMA

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August 9, 2000

MESSAGE

'Vaiśeṣika' is one of the six theistic systems of philosophy according to the tradition. This tradition, however, is of recent origin as the philosophies extant in India before and after Buddha have been many. These six systems can be termed 'theistic' not so much in the sense that they propound a personal God but on the basis that they have all accepted 'Sruti' (the Veda) as an authority for supporting their assertions. The 'Nāstika Darśanas' have made an independent approach to unravel the mystery of this creation and help the man to realise the ultimate truth leading to emancipation. In so far as the purpose of any system of Indian philosophy is concerned, the goal for all including the Jaina, Buddha etc., is one and the same; emancipation of the bounden soul, the Mokṣa.

Kaṇāda's 'Vaiśeṣika' pairs with Goutama's Nyāya', as the tradition goes. Nyāya connotes reasoning including argumentation. Vaiśeṣika, which deals the visible matter in the world, forms in a way the supporting material in the commentary on 'Nyāya Darśana'. According to Udyotakata, the commentator, 'Vaiśeṣika' discusses those conclusions arrived at by Nyāya Darśana. Thus, they are an inseparable pair similar to the Sānkhya and Yoga.

Vaiśesika is comparable to the modern science of Physics which observes, investigates and concludes (about the truth), the properties of matter. While the modern Physics does not have an ultimate goal relevant to the man, Vaiśeṣika has its goal in the attainment of Mokṣa by the man. The essence of the experience of the world around is sorrow. A thorough understanding of all this phenomenal world would lead to a wisdom that releases the man from his bondage to the phenomenal world.

Such a wisdom is obtainable by understanding the nature and properties, functions and the effects of such functions (with reference to man) of all the visible matter in the Universe. This knowledge about matter consists of knowing all about nine kinds of matter in the world. They are earth, water, fire, wind, space, time, direction, the soul and the mind. The first four are said to be permanent in their molecular state and impermanent in their functional state. The other five namely space, time, direction, the soul and the mind are permanent. This is partly due to their indivisibility and their property of not getting affected by other matter or any event. These nine have to be analysed and understood in six aspects; the Dravya-matter; the Guṇa or property ; the Karma-function; Sāmānya - its generality; Viśesha -specificity and samavāya - the relationship between cause and effect through the medium of matter. This is technically known as 'coinherence'. It also means the relationship between two inseparable things. Some thinkers have added a seventh aspect also, Abhāva - the absence.

In the process, many subtle principles like pleasure and pain, desire, aversion, effort, merit and demerit, faculty, action, particularity, remoteness and proximity, gravity, fluidity, viscidity, intelligence, severality, conjunction, disjunction etc., are discussed by Kaṇāda. The approach is certainly original because everything in the visible or perceivable world is thoroughly understood when the mystery of the world exists no more. This knowledge, coupled with a strong desire for release from bondage and discipline of living will certainly lead to release from bondage. Acquisition of that knowledge taken up as a path of life becomes a religion or Dharma which results in Abhyudaya and Nishreyas. Hence, Kaṇāda calls it, at the outset, the investigation of dharma.

Kaṇāda is also known as 'kaṇa bhuk', meaning that he lived on mere particles of food. It may be better to understand this to say that particles of matter for investigation was his food for thought. It is very very ancient. Ancient commentaries like Rāvaṇa bhāshya, Bharadwāja Vritti etc., are known to us only by names and are not available.

The literature available on the Darśanas is not easy to follow for the general reader without the presence of a teacher. It is therefore certainly necessary to have a brief translation with a short commentary on these

Sūtras for the benefit of the student as well as the general reader. Without bringing in complex epistemological discussions, Sri Kovvuri Ramachandra Rao has produced a lucid translation of the Vaiśeṣika Darśana with a brief note on every Sūtra. He has the wealth of experience in this kind of literary work and has already completed a similar work on 'Nyāya' of Goutama. Having been associated with a Sanskrit University, he knows what a common reader or a student needs to be given in presenting abstruse subjects like the Darśanas. He has done full justice to this Vaiśeṣika Darśana which is sure to be received by the general public very well.

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MESSAGE

I have gone through the press copy of the VAIŚESIKA DARŚANA by Sage KAṆĀDA translated into English by Sri K. Ramachandra Rao, Ex-Registrar, Rashtriya Sanskrit Vidyapeetha (Deemed University), Tirupathi. This Darśana is a system of Ancient Indian thought on the nature of matters, attributes, actions and soul (Atman) and occupies an important place in the Indian Philosophy. There is need to translate this Darśana into English for the benefit of those who do not know Sanskrit and for the English readers both from India and abroad. The present translation into English fulfils this need. He has already translated into English the 'Nyāya Darśana' by Sage Gautama.

This book brings to light the original Sūtra in Sanskrit with its meaning in English, along with notes and will be very useful for those who want to know the original teachings of Sage Kaṇāda. The translation has been done in lucid style.

I am sure that this book will be useful for the students and scholars in Sanskrit and Philosophy as well as the general readers. The efforts of the translator to bring out the original teachings of Sage Kaṇāda are commendable. I wish him all success in his efforts to translate into English some more books on Ancient Indian Philosophy.

V.C. SUDHEER

PREFACE

Sage Kaṇāda is the seer of Vaiśeṣika Darśana. Darśana means visualised knowledge. There are Six Darśanas or systems in Indian Philosophy.

They are

Nyāya Darśana by Gautama;
Vaiśeṣika Darśana by Kaṇāda
Sāṅkhya Darśana by Kapila;
Yōga Darśana by Patāñjali;
Poorva Meemāṁsa Darśana by Jaimini and
Vedānta Darśana by Bādarāyaṇa.

The Six Darśanas are the able and earnest efforts of Ancient Indian Sages long before Christ to solve the problems of what is true knowledge or reality concerning the matters (substances), Characteristics (Attributes) and Actions existing in the Universe and regarding the individual soul (self).

An enquiry was undertaken into the meaning of truth on the basis of the sources of knowledge.

Yōga and Vedānta Darśanas have become popular through many translations. The other Darśanas have not received the recognition they deserve. They are in Sanskrit.

The Vaiśeṣika Darśana by Kaṇāda and Nyāya Darśana by Gautama have been translated by me into English to popularise them among those who donot know Sanskrit. My object in this translation is to make available to the present day students and scholars of Indian Philosophy as well as the general readers in India and abroad the original teachings of Sage Kaṇāda as precisely as possible by giving the original sūtra (Aphorism) in Sanskrit, its meaning in English followed by short notes only, without adding any lengthy commentary and without making any elaborate cross references, opinions, etc., from other books, as that will cloud the original teachings of the Sage Kaṇāda. This is the special feature of this book. Attempt has been made to make the translation as easy to understand as possible without resorting to too many technical terms.

Sage Kaṇāda was the son of Sage Ulooka. Hence this Darśana is also called Aulookya Darśana. He belongs to Kasyapa Gotra or to the lineage of the Sage Kasyapa.

There is mention of Sage Kaṇāda in Padmapurāṇa and Devi Bhāgavata. Prasastapāda wrote commentary on Vaiśeṣika Darśana. Jagadeesa wrote explanatory notes on this Darśana. Sridhara wrote Nyāya Kandali which is a commentary. There are also commentaries by Śankara Miśra, and Chandra Kānta and others. Vāyu Purāṇa mentions that one by name Sōma Sarma was the disciple of Sage Kaṇāda. These details explain the antiquity of this Darśana.

Kalāprapoorna Late Cherla Ganapathi Sastri translated the Vaiśeṣika Darśana into Telugu, besides other Darśanas and books on Indian Philosophy. He encouraged me to translate this Darśana and Nyāya Darśana into English for the benefit of those who donot know Sanskrit. I took his Telugu translation as a model. I express my gratitude to him for his encouragement.

There are 370 Sūtras in the Vaiśeṣika Darśana in 10 Chapters, each chapter containing two parts.

The Nyāya and Vaiśeṣika Darśanas deserve special mention in that they have stressed the importance of logic and reasoning in arriving at truth.

The Vaiśeṣika Darśana is special and unique in that it investigates into the nature of matters (Substances), their characteristics (Attributes) and actions in the Universe in a critical manner. The word Vaiśeṣika means special characteristic or distinguishing quality. In the Vaiśeṣika Darśana Sage Kaṇāda proposed that the atoms which have unlimited characteristics are the cause for the matters (substances) in the Universe and that there are 9 types of matters only in the Universe, based on the difference in their characteristics. As this Darśana explains the special or distinguishing features, i.e., Vaiśeṣa, of the matters in the Universe, it is called Vaiśeṣika Darśana.

I trust this book, which treats the original teachings of Kaṇāda in a straight laced language, will enable the students at graduate and postgradu-

ate level, and research scholars in Philosophy and Sanskrit and general readers to know, in a nut shell, the basic theory as proposed by Kaṇāda.

Kaṇāda proposed that the number of substances (matters) is nine only based on the difference and uniqueness in their attributes (Sūtra 1-1-5). He specified the nature of each substance and the characteristics (attributes) of each basic substance.

The atoms having innumerable attributes are proposed to be the cause for various types of substances in the creation in the Universe. The attributes in the cause can be seen in the effect produced. Direct perception, Inference and sabda (Vedas) are accepted as valid source of knowledge. Memory is the basis for inference. Inference is based on the invariable relation between cause and effect (Universal concomitance). This invariable relation is extension, i.e., where there is smoke there is fire.

Vaiśeṣika philosophy proposes in part one of Chapter one that Dharma has to be commented upon, that Dharma is that which enables one to obtain prosperity and Salvation (Mokṣa). Veda (Scriptures) are accepted as authority or valid source of knowledge as they explain this Dharma which gives Salvation (1-1-3). It is proposed by Kaṇāda that one gets Salvation (Mokṣa) by the cessation of the activity of the self and mind in the body and absence of rebirth. It is proposed that 'Tatva Jnāna' i.e., true knowledge about the substances, attributes and actions in the Universe is obtained through their permanently existing general and special characteristics, similarities and differences (1-1-4). All substances are classified as nine only - Earth, Water, Fire, Air, Sky, Time, Direction, Atman (Self) and Mind (1-1-5). Darkness is not regarded as a separate substance.

Characteristics (attributes) are: Form, Taste, Smell, Touch, Numbers, Measures, Separateness, Union, Separation, Priority, Posteriority, Understandings (Buddhi), Pleasure and Pain, Desire and hatred and efforts (1-1-6).

Actions are five: Throwing upwards, droping downwards, drawing nearer, expansion and going (1-1-7).

The common features of Matters, Characteristics and Actions (Substances, Attributes and Actions) are that they are existing, non-permanent, have substance as their primary cause, are both cause and effect and they have both general and special characteristics (1-1-8).

The Substances produce Substances and Characteristics produce Characteristics. It is not so for actions. Actions ara not known to produce actions (1-1-10 and 11).

Substances are not destroyed by effect or cause whereas Characteristics can be destroyed by effect and cause (1-1-12 & 13).

Action is opposed by its effect (1-1-14). Substance possesses attribute and action.

Attribute (Characteristic) is explained as inhering in substance, not having attribute, not a cause for Union and separation and independent (1-1-16).

Action is explained as existing in one substance only, as independent cause for Union and separation (1-1-17).

Substance, Attribute and Action have substance as their common cause (1-1-18).

Similarly Attribute is the Common cause for substance, Attribute and Action.

It is explained that Action is the Common Cause for Union, separation and speed (Véga) (1-1-20). However Action is not the cause for substance because it ceases when substance is produced (1-1-22). Water possesses Form, Taste, Touch and Liquidity. Fire has Form and Touch. Air is inferred through Touch. Its qualities are further explained. Reference to Veda is made (2-1-17) here.

The existence of Space and Sound are explained (2-1-20).

In part two of Chapter Two the Smell, Fire, Water, Time, Space, Direction and doubt are explained. The eternality of sound is explained (2-2-34).

In part one of Chapter Three inference is explained. Reference to contact of the Atman (self or soul), sense organ and the object is discussed (3-2-18).

The existence of mind and soul are referred to in part Two of Chapter Three (3-2-1).

In part one of Chapter Four the atoms are discussed. The perception of Form, Taste, Smell, Touch etc., are discussed. In part two of Chapter Four the nature of bodies is explained.

In part one of Chapter Five the 'action' is explained. Adruṣta or unseen causes are explained (5-1-15). Causes for rain, flow of water, evaporation, circulation of water in trees are discussed. Actions due to 'Adruṣtam' (unseen) are explained (5-2-17). Salvation (Mokṣa) is explained (5-2-20). Darkness is not a substance (5-2-19). So substances are nine only. Action and attributes are further explained (5-2-20).

In part one of Chapter Six the authoritativeness of Vedic Statements is discussed. Proofs are advanced for it (6-1-1 to 5). Giving in charity to bad persons and the status of recipient are discussed. (6-1-6 to 16)

In part two of Chapter Six the visibility and invisibility of fruits of actions, cleanliness, desire and aversion and Sālvation are explained. (6-2-1 to 17)

In part one of Chapter Seven the non-permanent and permanent attributes, magnitude and minuteness, Space and Time are discussed. (7-1-1 to 25)

Atoms by uniting will cause several things (matters) in the Universe. The effects like pot etc., get the characterstics of the atoms i.e., their causes. As regards this there are two theories. (7-1-6 and 7). According to one theory the atoms (Peeluvulu) get individually heated and cooked (Pāka) and destroyed and new forms like pot etc., emerge based on their characteristics. This is Peelupāka theory. The other theory says that atoms collectively (Pithara) get cooked (heated) and thereupon the forms like pot emerge (7-1-6). This is Pitharapāka theory.

The forms which emerge after getting heated are inherent in the matter which is their basis and hence possess the characteristics of their cause. (7-1-7)

The Union of atoms and their emerging into matters of big and small sizes are due to many causes. (7-1-9)

This is further explained in detail in part one of Chapter Seven. (7-1-10 to 25)

The sky (Ether), as it is all extensive, is vast (Mahān). Atman (Soul) is also similarly all extensive and vast. (7-1-22)

Mind (Manas) has no such quality and is atomic or infinitely small. (7-1-23)

In part two of Chapter Seven the nature of numbers, Union of three types, separation and direction is examined.

Atman (Soul) and manas (Mind) among the substances are not directly perceivable. Similarly the Direction (Dik) and time (Kāla) also are not directly perceivable. (8-1-2). How knowledge is obtained is explained in this Chapter (8-1-3 to 11).

In part two of Chapter Eight the theory that matters are compound of the Five basic elements is discussed. Earth, Water, Fire and Air are material causes for the sense of Smell, Taste, Colour and Touch. (8-2-5 and 6)

In part one of Chapter Nine the four kinds of 'non existence' are explained. Further it is explained that Soul (Atman) is perceived due to a particular Union of Soul and mind (Manas) in the Soul. (9-1-11)

Similarly direct knowledge is occurring in the other substances also. (9-1-12)

Those Yogins (Saints) whose internal sense organs are not attached (disunited) to Samādhi (Meditation) i.e., who have given up meditation and obtained Siddhi, will get direct knowledge of other matters (i.e., distant objects). (9-1-13)

Perception of Actions and Characteristics (attributes) results from their association with matter (Substance). (9-1-14)

Attributes of the Soul are perceived from their association (Combination) with the Soul. (9-1-15)

In part two of Chapter Nine knowledge through inference based on the cause and effect relationship - extension or Universal Concomitance, Comparison (Upamāna), Presumption, Tradition etc., is discussed. (9-2-2)

Recall from memory, dreaming, imperfect knowledge and perfect knowledge are also explained.

The cognition of extraordinary powers by the advanced Sages (Ārsham) and Siddhas (perfected ones) occurs due to merit (dharma). (9-2-13)

In part one of Chapter Ten, the Happiness and Sorrow are explained. (10-1-1 to 7)

In part two of Chapter Ten the primary (material) causes, the non-primary (formal) causes and instrumental (efficient) causes are explained with reference to matters, and characteristics. The authoritativeness of Vedas (Āmnāyasya) is mentioned. (10-2-9)

Vedas are stated to be authoritative, being the words of Him. (10-2-9). 'Him' refers to Lord Eswara. According to Sridhara, the author of Nyāya Kandali 'Him' refers to Rishis or Sages who are independent and trust worthy persons having accurate knowledge of the true meaning of the sentences.

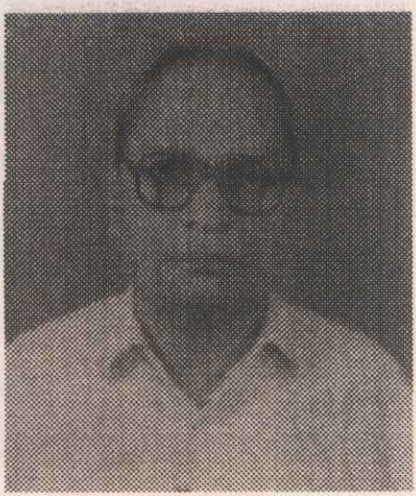
I thank Prof. G. Akkubhotla Sarma, Chairman, Board of Studies in Sanskrit (Postgraduate) and Chairman, Faculty of Oriental Learning in Andhra University, Waltair for giving his Foreword to this book. I also thank Sadguru Sivananda Murty Swamiji of the Anandavanam Ashram in Bhimilipatnam, Visakhapatnam District for his message, encouragement and blessings. I further thank Dr. V.C. Sudheer, M.A., Ph.D., Associate Professor of English, Andhra University, Waltair for his message.

I also thank my wife Srimathi Manikyamba for her assistance.

I thank Prof. M.S. Prasada Rao, Director, Andhra University Press for arranging the printing of this book and for his encouragement.

21st July, 2000
Visakhapatnam

Kovvuri Ramachandra Rao
Translator



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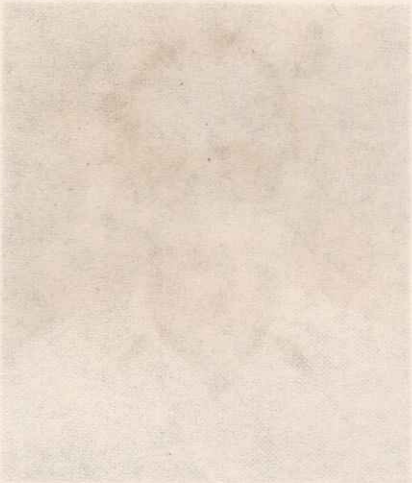

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VAIŚEṢIKA DARŚANA OF KAṆĀDA

WITH

TRANSLATION INTO ENGLISH

BY

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CHAPTER ONE

PART ONE

अथातो धर्मं व्याख्यास्यामः ॥ १ ॥

Sūtra 1 : Now therefore an enquiry into (explanation of) Dharma (righteousness). ***1-1-1***

Note : Righteousness is conformity to religious law, custom and duty and to know the essential and true nature of the existing Universe and the true nature of one's own self or soul (Ātman).

यतोऽभ्युदयनिः श्रेयससिद्धिः स धर्मः ॥ २ ॥

Sūtra 2 : Dharma is that which gives prosperity (enlightenment) and salvation. ***1-1-2***

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ ३ ॥

Sūtra 3 : VEDAs (Scriptures) are valid source of knowledge because they teach that Dharma. ***1-1-3***

धर्माविशेषप्रसूताद्द्रव्यगुणकर्मसामान्यविशेषसमवायानां पदार्थानां साधर्म्यवैधर्म्याभ्यां तत्त्वज्ञानान्निः श्रेयसम् ॥ ४॥

Sūtra 4 : Salvation (Mokṣa) is attained by the Knowledge of the true nature of Dharma, Matter (Substances), Characteristics (Attributes), Actions and the general, special and secondary (ancillary) properties of things which result from their existing common features (sādharmya) and non-existing (different) features (Vaidharmya). ***1-1-4***

Note : Sādharmya = common features which always exist; Vaidharmya = features never present or different.

पृथिव्यापस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥ ५ ॥

Sūtra 5 : Material elements (Dravya) are nine only : they are 1. Earth 2. Water 3. Fire 4. Air 5. Space (Ether or sky) 6. Time 7. Direction 8. Ātman (self) and 9. Mind. ***1-1-5***

Note : There will be darkness when there is no light. Hence darkness is not a separate matter.

रूपरसगन्धस्पर्शाः संख्याः परिमाणानि पृथक्त्वं संयोगविभागौ परत्वापरत्वे बुद्धयः सुखदुः खेच्छाद्वेषौ प्रयत्नाश्च गुणाः ॥ ६ ॥

Sūtra 6 : Characteristics(Guṇa) are - Form (Colour), Taste, Smell, Touch, Numbers, Size, Separateness (diversity), Union (coming into contact), separation, Being before (Priority), Being after (Posteriority), Understandings (buddhi), Happiness, Sorrow, Desires, Hatred and Effort are characteristics (attributes). ***1-1-6***

Note : We have to take the term 'Effort' to include the characters of gravity, liquidity, friendship, polite behaviour, right and wrong conduct and sound. Form is of six colours. Taste is of six kinds - sweet, hot, sour, salty, bitter and pungent. Smell is agreeable and disagreeable; Touch is hot, cold and medium hot. Numbers are from one to infinity.

उत्क्षेपणमवक्षेपणमाकुञ्चनं, प्रसारणंगमनमिति कर्माणि ॥ ७ ॥

Sūtra 7: Actions are of five kinds - Throwing upwards, dropping downwards, drawing nearer (contraction) and moving (going), srteching out (expansion). ***1-1-7***

Note : Moving includes rotating, withdrawing and responding.

सदनित्यं द्रव्यवत् कार्यं कारणं सामान्यविशेषवदिति द्रव्यगुणकर्मणामविशेषः ॥ ८ ॥

Sūtra 8 : Common features for matter (Dravya), Characteristics (Guṇa) and action (Karma) are — existence, non-permanence, being materialistic (having quality of matter or having substance as their primary cause), being both Cause, and Effect, having general characteristics and special characteristics. ***1-1-8***

द्रव्यगुणयोः सजातीयारम्भकत्वं साधर्म्यम् ॥ ९ ॥

Sūtra 9 : Matter and characteristics have the common feature of reproducing things of their own nature. ***1-1-9***

द्रव्याणि द्रव्यान्तरमारभन्ते गुणाश्च गुणान्तरम् ॥ १० ॥

Sūtra 10 : Matters reproduce (originate) matters and characteristics reproduce (originate) other characteristics. ***1-1-10***

कर्म कर्मसाध्यं न विद्यते ॥ ११ ॥

Sūtra 11 : Action produced by another action is not known. ***1-1-11***

Note : Action does not reproduce another action of its own nature. Action results from union and separation.

If it is said that action reproduces another action, there will have to be another action before the action, without the need for union and separation, but this is not so.

न द्रव्यं कार्यं कारणं च बधति ॥ १२ ॥

Sūtra 12 : Matter does not destroy nor is destroyed by its effect or its cause. ***1-1-12***

Note : Every matter will be either as a cause or effect. Therefore they do not destroy each other. They are destroyed only due to either the union or separation they have.

Gold and mud which are causes take the shapes of bangles, pots etc., and will become effects. The bangles and pots were earlier in the form of their cause, i.e. gold and mud respectively.

उभयथा गुणाः ॥ १३ ॥

Sūtra 13 : Characteristics(Guṇa) destroy (or get destroyed by) both the cause as well as the effect. ***1-1-13***

Note : The characteristics of sound and form (sabda and rūpa) destroy their causes and proceed further. The sounds that started are destroyed by the sounds produced subsequently. Thus the characteristics (Guṇa) will be destroying the cause and effects and will be both cause and effect.

कार्यविरोधि कर्म ॥ १४ ॥

Sūtra 14 : Action is having effect as opposed to it. ***1-1-14***

Note : Action produces an effect and gets destroyed. The action remains until the effect is produced and then destroys itself. This is said because the action of weaving ceases as soon as the cloth is ready.

क्रियागुणवत् समवायिकारणमितिद्रव्यलक्षणम् ॥ १५ ॥

Sūtra 15 : The nature of matter (Dravya) is that it is the primary cause and is having action and characteristics. ***1-1-15***

Note : The primary cause is that without which an effect is not possible. Mud for pot and yarn for cloth are primary (upādāna or samavāyi) causes.

द्रव्याश्रय्यगुणवान् संयोगविभागेष्वकारणमनपेक्ष इति गुणलक्षणम् ॥ १६ ॥

Sūtra 16 : Characteristic(Guṇa) is that which is dependent on matter(Dravya), does not possess another characteristic and is not affected by union and separation (saṃyoga and vibhāga) ***1-1-16***

एकद्रव्यमगुणं संयोगविभागेष्वनपेक्षकारणमिति कर्मलक्षणम् ॥ १७ ॥

Sūtra 17 : The nature of action is that it is dependent on one matter only, is without characteristics and is the independent cause for union and separation. ***1-1-17***

द्रव्यगुणकर्मणां द्रव्यं कारणं सामान्यम् ॥ १८ ॥

Sūtra 18 : Matter is the common cause among matter, characteristics and action. ***1-1-18***

Note : This means that matter, characteristics and action (Dravya, Guṇa and Karma) are born (produced or created). A pot is produced from mud and from it the smell, inertia and contracting nature are resulting. The same is to be understood for other matters also.

तथा गुणः ॥ १९ ॥

Sūtra 19: Similarly characteristic(Guṇa) is the common cause for matter, characteristics and action. ***1-1-19***

संयोगविभागवेगानां कर्म समानम् ॥ २० ॥

Sūtra 20 : Action is common cause for the union, separation and speed (impetus). ***1-1-20***

न द्रव्याणां कर्म ॥ २१ ॥

Sūtra 21: Action is not the cause for matters (Dravya). ***1-1-21***

Note : Matters are produced either by matters or characteristics but not by action. Union is produced by action and matter is produced later.

व्यतिरेकात् ॥ २२ ॥

Sūtra 22 : Action cannot be the cause for matter because the action gets destroyed in the next moment after it (action) is born. ***1-1-22***

द्रव्याणां द्रव्यं कार्य्यसामान्यम् ॥ २३ ॥

Sūtra 23: One matter is had from many matters. ***1-1-23***

Note : One cloth is obtained from many threads of yarn.

गुणवैधर्म्यान्न कर्मणां कर्म ॥ २४ ॥

Sūtra 24: Action does not result from many actions because of the difference in their characteristics. ***1-1-24***

Note : Actions do not produce actions though characteristics are produced from characteristics (Guṇa). What is stated in Sūtra 11 is repeated here ie., there is no action which is produced from another action.

द्वित्वप्रभृतयः संख्याः पृथक्त्वसंयोगविभागाश्च ॥ २५ ॥

Sūtra 25: Two etc., numbers, separateness, union and separation are effects started by several matters. ***1-1-25***

असमवायात् सामान्यकार्यं कर्म न विद्यते ॥ २६ ॥

Sūtra 26 : Action is not seen as a collection because it is not found associated with two or more matters. It means that action is seen from union and separation only but not separately. ***1-1-26***

संयोगानां द्रव्यम् ॥ २७ ॥

Sūtra 27: Matter is the effect for several unions(saṃyoga) ***1-1-27***

रूपाणां रूपम् ॥ २८ ॥

Sūtra 28 : Form is the effect for several forms. ***1-1-28***

गुरुत्वप्रयत्नसंयोगानामुत्क्षेपणम् ॥ २९ ॥

Sūtra 29 : The act of lifting up (utkṣepaṇam) is the effect (Kārya) for gravity, effort and union. ***1-1-29***

संयोगविभागाश्च कर्मणाम् ॥ ३० ॥

Sūtra 30 : The union, separation and speed are the effects of actions. ***1-1-30***

कारणसामान्येद्रव्यकर्मणां कर्माकारणमुक्तम् ॥ ३१ ॥

Sūtra 31 : In the context of mentioning causes in general, reference was made only to matter and action. Hence action is not the cause for matter and action. ***1-1-31***

Note : It means that there is nothing against action being the cause for union and separation.

Part one of Chapter One complete.

CHAPTER ONE

PART TWO

कारणाभावात् कार्य्याभावः ॥ ३२ ॥

Sūtra 1 : There can be no effect without a cause. ***1-2-1(32)***

Note : A pot cannot come into being without the availability of any of the causes namely, the mud, wheel, water, stick etc. Similarly, if there is no desire there can be no birth; without birth there can be no disease, old age nor sorrow.

न तु कार्य्याभावात् कारणाभावः ॥ ३३ ॥

Sūtra 2 : Even in the absence of effect (Kārya), the cause (Kāraṇa) need not cease to be present. ***1-2-2(33)***

Note : It means that the cause could be present even if there is no effect. Even if the pot which is the effect is not there, the mud which is its cause, exists.

सामान्यं विशेष इति बुध्द्यपेक्षम् ॥ ३४ ॥

Sūtra 3 : General and special are dependent on understanding or intellect (Buddhi) and relative. ***1-2-3(34)***

Note : 'Living beings' is a general term ie., common noun. When we say men and scholars among living beings, the men are a special category; if we say that some among men are scholars, the term men becomes a general term in relation to scholars. Therefore these are dependent on the intellect.

भावोऽनुवृत्तेरेव हेतुत्वात् सामान्यमेव ॥ ३५ ॥

Sūtra 4 : Existence is a general term as it is the cause for a thing from the beginning. ***1-2-4(35)***

Note : Since all things exist, their existence is a general characteristic.

द्रव्यत्वं गुणत्वंकर्मत्वं च सामान्यानि विशेषाश्च ॥ ३६ ॥

Sūtra 5 : The qualities(properties) of matter, characteristics and action are both general as well as special. ***1-2-5(36)***

Note : The qualities of matter etc in earth, water etc are general. The qualities of character etc., in form and taste etc., are general. The qualities of matter etc., in the pot, redness, sitting etc., are special.

अन्यत्राऽन्त्वेभ्यो विशेषेभ्य: ॥ ३७ ॥

Sūtra 6 : The names general and special are appropriate for two and more molecules and not for atoms which result at last after successive divisions of matter.

Note : It means that the names general and special apply to the effects of two and more molecules only but not to those without form (formless). ***1-2-6(37)***

सदिति यतो द्रव्यगुणकर्मसु सा सत्ता ॥ ३८ ॥

Sūtra 7 : By what is known that there is existence (sat) in matter, characteristics and action, (Dravya, Guṇa and Karma) that is called sat (to exist). ***1-2-7(38)***

द्रव्यगुणकर्मभ्योऽर्थान्तरं सत्ता ॥ ३९ ॥

Sūtra 8 : Sat (existence) is different from matter, characteristics and action. ***1-2-8(39)***

Note : It means that the matter, characteristics and actions are different and that which enables us to know that they exist in them ie., sat, is different.

गुणकर्मसु च भावान्न कर्म न गुणः ॥ ४० ॥

Sūtra 9 : Existence (sat) is there in characteristics and actions and therefore it (sat) is neither a characteristic nor action. ***1-2-9(40)***

सामान्यविशेषाभावेन च ॥ ४१ ॥

Sūtra 10 : Existence (sat) is not in the form of either general or special type and hence it (sat) is not any one among matter, characteristics or action. ***1-2-10(41)***

अनेकद्रव्यवत्त्वेन द्रव्यत्वमुक्तम् ॥ ४२ ॥

Sūtra 11 : Because the nature of matter is in many things, it i.e., the nature of matter, is different from matter, characteristics and actions. ***1-2-11(42)***

सामान्यविशेषाभावेन च ॥ ४३ ॥

Sūtra 12: It (substanceness) is not any one out of matter, characteristics or actions, because it is not of either general or special nature. *1-2-12(43)*

तथा गुणेषु भावाद्गुणत्वमुक्तम् ॥ ४४ ॥

Sūtra 13: Because the nature of characteristics is in many characteristics (Guṇa), it ie, the nature of characteristics, is different from matter, characteristics and action. *1-2-13(44)*

सामान्यविशेषाभावेन च ॥ ४५ ॥

Sūtra 14: Because the nature of characteristics is neither general nor special, it is different from matter, characteristics and action. *1-2-14(45)*

कर्मसु भावात् कर्मत्वमुक्तम् ॥ ४६ ॥

Sūtra 15: Because the nature of action is in the actions, it i.e., nature of action, is different from matter, characteristics and action. *1-2-15(46)*

सामान्यविशेषाभावेन च ॥ ४७ ॥

Sūtra 16: Because the nature of action is neither general nor special, it ie., nature of action, is different from matter, characteristics and action. *1-2-16(47)*

सदिति, लिङ्गाविशेषाद् विशेषलिङ्गाभावाच्चैको भावः ॥ ४८ ॥

Sūtra 17: Sat (existence) is only one. In the knowledge of sat there is no special nature nor any doubt of difference. *1-2-17(48)*

Part two of Chapter One complete.

CHAPTER TWO

PART ONE

रूपरसगन्धस्पर्शवती पृथिवी ॥ ४९ ॥

Sūtra 1: Earth has the qualities of form, taste, smell and touch. ***2-1-1(49)***

रूपरसस्पर्शवत्य आपो द्रवाः स्निग्धाः ॥ ५० ॥

Sūtra 2: Water has the qualities of form, taste, touch, liquidity and viscidity (sticky). ***2-1-2(50)***

तेजो रूपस्पर्शवत् ॥ ५१ ॥

Sūtra 3: Fire has the qualities of form and touch. ***2-1-3(51)***

स्पर्शवान् वायुः ॥ ५२ ॥

Sūtra 4: Air has the quality of touch. ***2-1-4(52)***

Note : Earth etc., are forms of atoms and permanent. Those having two or more molecules in union are non permanent.

त आकाशे न विद्यन्ते ॥ ५३ ॥

Sūtra 5: Space(Sky) has no from etc., ***2-1-5(53)***

सर्पिर्जतुमधूच्छिष्टानामग्निसंयोगाद् द्रवत्वमद्भिः सामान्यम् ॥ ५४ ॥

Sūtra 6: Ghee, Lac and wax when united with fire will get the form of liquid and become like water. ***2-1-6(54)***

Note : It means that the liquidity in ghee etc., which is originally of the form of earth is occasional and not primary (Natural).

त्रपुसीसलोहरजतसुवर्णानामग्निसंयोगाद् द्रवत्वमद्भिः सामान्यम् ॥ ५५ ॥

Sūtra 7: Tin, lead, iron, silver and gold which are originally of the form of light, when united with fire, will get the form of liquid and become like water. ***2-1-7(55)***

Note : This is the sub-character for bronze, brass, copper and mercury.

विषाणी ककुद्वान् प्रान्तेबालधिः सास्नावान् इति गोत्वे दृष्टं लिङ्गम् ॥ ५६ ॥

Sūtra 8: The external qualities seen for knowing (recognising) a cow are - the horns, the hump, the tail with hair at the end and hanging soft skin below its neck (dewlap). ***2-1-8(56)***

Note : The example of cow as having horns etc., is given to show that similarly the air etc., have to be known through the qualities of touch etc.

Having a soft skin hanging below the neck is unique for a cow and similar unique (special) qualities have to be recognised in other things also to know them.

स्पर्शश्च वायोः ॥ ५७ ॥

Sūtra 9 : Touch is the quality of air. ***2-1-9(57)***

न च दृष्टानां स्पर्श इत्यदृष्टलिङ्गो वायुः ॥ ५८ ॥

Sūtra 10 : Touch is not the only quality for earth etc., which are visible to the eye. There are the qualities of smell etc., But air has the only quality of touch which is not visible. ***2-1-10(58)***

अद्रव्यवत्त्वेन द्रव्यम् ॥ ५९ ॥

Sūtra 11 : Air is matter because it has the quality of touch (which is not matter). ***2-1-11(59)***

Note : Air is not visible whereas earth etc., are visible. We should not think that only visible ones are matter. That which has characteristics and action is matter. The air which has the characteristic of touch is matter.

क्रियावत्त्वाद् गुणवत्त्वाच्च ॥ ६० ॥

Sūtra 12: Because the air has the qualities of action and characteristic, it is matter. ***2-1-12(60)***

अद्रव्यत्वेन नित्यत्वमुक्तम् ॥ ६१ ॥

Sūtra 13: Air is permanent because it is not united with other matters. ***2-1-13(61)***

Note : 'Other matters' means with the parts of other matters. That which unites with other matters will be destructible in nature and hence non-permanent.

वायोर्वायुसंमूर्च्छनं नानात्वलिङ्गम् ॥ ६२ ॥

Sūtra 14: The formation of waves by air is the quality to show that airs are many. ***2-1-14(62)***

वायुसन्निकर्षे प्रत्यक्षाभावाद् दृष्टं लिङ्गंनविद्यते ॥ ६३ ॥

Sūtra 15: There is no visible source of knowledge (direct perception) in the contact of air but only inference (Doubt is the source of knowledge). ***2-1-15(63)***

सामान्यतो दृष्टाच्चाविशेषः ॥ ६४ ॥

Sūtra 16 : Air has no special feature because it is known through 'general cause based inference'. ***2-1-16(64)***

Note : Inference is of three kinds 1. Cause based inference. 2. Effect based inference and 3. General cause based inference. To infer effect by cause is cause based inference. To infer cause by effect is effect based inference. To infer fall of rain by observing flood in a river is to infer the effect based on an invisible 'general cause'.

Example: By observing desire etc., to infer their bases ie., individual soul (Ātman) is 'general cause based inference'.

Note : In the 'general cause based inference' the effect is known by observing the invisible cause, as in the case of air. For air there are no special features because the special features will be there only for directly visible things. But air is not directly visible.

तस्मादागमिकम् ॥ ६५ ॥

Sūtra 17 : Air is Matter and hence its name finds a place in Veda(Scriptures) ***2-1-17(65)***

Note : Veda says 'vāyurvai kṣepiṣṭhā devetā'. It means that air is the god which sprinkles out things. By statements like this in Veda, the name of air figures in Veda.

संज्ञाकर्म त्वस्मद्विशिष्टानां लिङ्गम् ॥ ६६ ॥

Sūtra 18 : The signs and actions in Veda indicate the super human beings like the air god, rain god, Universal soul (Paramātman) etc. ***2-1-18(66)***

Note : Just as the names of gods indicate the acts of creation etc., and the air, they indicate the existence of rain god, Indra god and the great god Creator of the Universe, though they are invisible.

प्रत्यक्षप्रवृत्तत्वात् संज्ञाकर्मणः ॥ ६७ ॥

Sūtra 19 : Because the effects of their actions are visible, the God etc., who are the cause for those effects are also existing. ***2-1-19(67)***

Note : Names, the elements of earth etc., sun, moon, stars and worlds which are effects are physically visible. There must be creators for them. Therefore they are indicators for the existence of their cause viz., rain god, Indra god and the great god the Creator (Varuṇa, Indra, Parameswara) etc.

निष्क्रमणं प्रवेशनमित्याकाशास्य लिङ्गम् ॥ ६८ ॥

Sūtra 20 : Entry and exit indicate the existence of sky (space). ***2-1-20(68)***

Note : The signs of lifting things up and dropping them down indicate space. Space or sky means vacant space. If there is no blank space the acts of entering, going, lifting a thing etc., will not be possible. Therefore it follows (establishes) that space exits.

तदलिङ्गमेकद्रव्यत्वात् कर्मणः ॥ ६९ ॥

Sūtra 21 : (Opponent says) Exit (going out) etc., is possible only in matters with physical form. Space (sky) has no physical form. Hence the above actions are not indicative of space. ***2-1-21(69)***

Note : Causes are three fold : Direct cause, Indirect cause, Secondary cause. By uniting with which cause the effect is produced, that is direct cause. Example : Mud is direct cause for pot. Yarn is direct cause for cloth. If effect is united with cause or effect, it is indirect cause. Example: The effect pot is having its form and shape through its union with the cause mud and its form.

The effect cloth is having its form and shape through its union with the cause yarn and its form. The indirect causes in these examples are the union and form.

Secondary Causes: The potter, the potter's wheel and stick are secondary causes for the effect pot.

The weaver, spindles etc., are secondary causes for the effect cloth.

The secondary causes are different from direct and indirect causes. These actions are stated to be not direct causes for space(sky). Mud and yarn which are matter with physical form only are direct causes for pot and cloth respectively. But space is not a matter with physical form. Therefore the space is not a direct cause, it is argued by the opponent.

कारणान्तरानुक्लृप्तिवैधर्म्याच्च ॥ ७० ॥

Sūtra 22: Also because there is contradiction in devising cause other than direct causes, the actions concerning matters are not indirect causes. The indirect and secondary causes are not in the sky (space). As space is not the cause for exit (going out) etc., it is not correct to accept that space as matter. This is the objection. ***2-1-22(70)***

संयोगादभावः कर्मणः ॥ ७१ ॥

Sūtra 23: Action may stop due to contact with material things but not because of the absence of space.

2-1-23(71)

Note : When a thing is thrown, it may stop due to contact with some material before it or any other reason (like Gravitation), but not due to absence of space. Therefore the space always exists. It is there even before action started. Therefore space should not be stated as the cause for action. The movement of things will not be

possible without the existence of space. Hence the existence of space is inferred by the movement of things.

कारणगुणपूर्वकः कार्य्यगुणो दृष्टः ॥ ७२ ॥

Sūtra 24 : The characteristics in the effect are seen as those coming from the characteristics of the cause. ***2-1-24(72)***

कार्यान्तराप्रादुर्भावाच्च शब्दः स्पर्शवतामगुणः ॥ ७३ ॥

Sūtra 25: Sound is not the characteristic of those having touch because it (sound) is not produced in the other actions. ***2-1-25(73)***

परत्र समवायात् प्रत्यक्षत्वाच्च नात्मगुणो न मनोगुणः ॥ ७४ ॥

Sūtra 26 : Sound is the characteristic of space only but not of ātman (individual soul) or mind (manas) because sound is existing at places other than individual soul and mind and is perceivable directly by the external sense organs which are outside organs in contrast to the consciousness (chitta) which is an internal organ. ***2-1-26(74)***

परिशेषाल्लिङ्गमाकाशस्य ॥ ७५ ॥

Sūtra 27: Then remains the sky (space) only and hence sound alone is indicative of space (but not going out etc). ***2-1-27(75)***

द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ ७६ ॥

Sūtra 28 : Sky (space) is permanent because it has no parts like air and is matter because it has characteristics. ***2-1-28(76)***

तत्त्वम्भावेन ॥ ७७ ॥

Sūtra 29: Sky (space) also is one just as existence is one among the earth etc., elements. *2-1-29(77)*

शब्दलिङ्गाविशेषाद्विशेषलिङ्गाभावाच्च ॥ ७८ ॥

Sūtra 30 : It is concluded that space is one because it has sound only as the special characteristic and there are no other special characteristics to show that spaces are many. *2-1-30(78)*

तदनुविधानादेकपृथक्त्वं चेति ॥ ७९ ॥

Sutra 31 : In view of the above and also because it is postulated that sound is the characteristic of sky (space), it is concluded that the space is only one and is different from other matters. *2-1-31(79)*

Part one of Chapter Two complete.

CHAPTER TWO

PART TWO

पुष्पवस्त्रयोः सति सन्निकर्षे गुणान्तराप्रादुर्भावो वस्त्रे गन्धाभावलिङ्गम् ॥ ८० ॥

Sūtra 1: When there is association between flowers and cloth, no characteristic other than smell is produced and this shows that there is no smell in the cloth. *2-2-1(80)*

Note : The smell in the cloth when it is associated with flowers is because of the flowers only. But it is not the natural characteristic of cloth.

The characteristics found in the yarn only are found in the cloth also.

If the characteristics not found in the cause are seen in the effect they are secondary (Naimittika) causes only but not natural (swābhāvika) causes. It means that when describing causes, only natural causes are to be mentioned but not secondary causes.

व्यवस्थितः पृथिव्यां गन्धः ॥ ८१ ॥

Sūtra 2 : There is smell in the earth. *2-2-2(81)*

Note : Earth has the characteristic of smell (odour).

एतेनोष्णता व्याख्याता ॥ ८२ ॥

Sūtra 3 : By this it is commented that fire has light. *2-2-3(82)*

तेजस उष्णता ॥ ८३ ॥

Sūtra 4 : Heat is the natural characteristic of fire. *2-2-4(83)*

अप्सु शीतता ॥ ८४ ॥

Sūtra 5 : Coldness is the natural characteristic of water. *2-2-5(84)*

अपरस्मिन्नपरं युगपत् चिरं क्षिप्रमिति काललिङ्गानि ॥ ८५ ॥

Sūtra 6 : Existing before one that existed long before, one having speed (slow and quick) - these are indicative of time. *2-2-6(85)*

Note : Events that happened in the past, and happen in the present and future are indicators of time.

द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ ८६ ॥

Sūtra 7 : It is commented that time is permanent because it has no parts like air and is matter because it has characteristics. ***2-2-7(86)***

तत्त्वम्भावेन ॥ ८७ ॥

Sūtra 8 : Just as existence (satta) is one, the time also is one. ***2-2-8(87)***

नित्येष्वभावादनित्येषु भावात् कारणे कालाख्येति ॥ ८८ ॥

Sūtra 9 : There is no mention of before, now and after for things that are permanent but such mention is made for things that are non-permanent. The name 'time' is given for that which is their cause. ***2-2-9(88)***

Note : It means that time is the cause for permanent things like space, because there is no mention of existing before, once and after or with speed, whereas such mention is there for non-permanent things like pot, cloth etc.

इत इदमिति यतस्तद्दिश्यं लिङ्गम् ॥ ८९ ॥

Sūtra 10 : Statements like 'This is near this', 'This is beside that' indicate the direction. 'This is east to this house', 'This is west', 'This is north' etc., indicate the direction. ***2-2-10(89)***

द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ ९० ॥

Sūtra 11 : Direction is permanent because it has no parts like the air and is matter because it has characteristics. ***2-2-11(90)***

तत्त्वम्भावेन ॥ ९१ ॥

Sūtra 12 : Direction is one just as satta (existence)is one.
2-2-12(91)

र्व्यविशेषेण नानात्वम् ॥ ९२ ॥

Sūtra 13 : ection has many sidedness because of the differences in the actions. *2-2-13(92)*

आदित्यसंयोगाद्भूतपूर्वाभ्दविष्यतो भूताच्च प्राची ॥ ९३ ॥

Sūtra 14 : The direction is understood in daily affairs because of sun's association with the instances already occurred, now occurring and that are going to occur.
2-2-14(93)

तथा दक्षिणा प्रतीची उदीची च ॥ ९४ ॥

Sūtra 15 : Similarly, the directions of south, west and north came into use in daily life. *2-2-15(94)*

एतेन दिगन्तरालानि व्याख्यातानि ॥ ९५ ॥

Sūtra 16 : Because of them the corners between sides also came to be recognised (it is commented). *2-2-16(95)*

सामान्यप्रत्यक्षाद्विशेषस्मृतेश्च संशयः ॥ ९६ ॥

Sūtra 17 : Doubt arises because the common (general) features like form etc., are directly perceived, whereas special features distinguishing one from the others are not directly percived and such distinguishing special features come again from memory. *2-2-17(96)*

Note : The understanding that pillar at a distance is a person is due to the direct perception of the common (general) feature of standing erect. A doubt arises whether it is a pillar or person because the hands and legs which distinguish a person from pillar are not directly visible and because it is recalled from memory that only one having hands and legs is a person.

दृष्टश्च दृष्टवत् ॥ ९७ ॥

Sūtra 18 : Recall to mind of what was seen earlier is also the cause for doubt. ***2-2-18(97)***

यथादृष्टमयथादृष्टत्वाच्च ॥ ९८ ॥

Sūtra 19 : Doubt arises also because of recall to mind of the particular shape or form in which a thing was perceived previously. ***2-2-19(98)***

Note : When a person who was seen previously with hair on his head is now seen without hair, a doubt arises whether he is the same person.

विद्याऽविद्यातश्च संशयः ॥ ९९ ॥

Sūtra 20 : Doubt arises due to wisdom and ignorance. ***2-2-20(99)***

Note : A wise man gets doubt on hearing the statements of an ignorant person and an ignorant person also gets doubt on hearing a wise person due to his ignorance.

श्रोत्रग्रहणो योऽर्थः स शब्दः ॥ १०० ॥

Sūtra 21 : What is perceived by ear is sound. ***2-2-21(100)***

तुल्यजातीयेष्वर्थान्तरभूतेषु विशेषस्य उभयथा दृष्टत्वात् ॥ १०१ ॥

Sūtra 22 : Because the special features in two different matters having the same appearance are seen differently, a doubt arises regarding sound. ***2-2-22(101)***

Note : Sound is regarded as a characteristic because it is perceived just as sense organs perceive form and taste etc. Sound is also regarded as matter because the characteristics of being light or heavy are noticed in sound. (Matter is the base for characteristics.)

एकद्रव्यत्वान्न द्रव्यम् ॥ १०२ ॥

Sūtra 23 : Sound is not a matter because it is seen only in the space which is matter. ***2-2-23(102)***

नापि कर्माऽचाक्षुषत्वात् ॥ १०३ ॥

Sūtra 24 : Sound is not action because it is not visible to the eye. ***2-2-24(103)***

Note : Action is seen by the eye. Sound is perceived by the ear.

गुणस्य सतोऽपवर्गः कर्मभिः साधर्म्यम् ॥ १०४ ॥

Sūtra 25 : The characteristic has, along with action, the only common quality of meeting with destruction after being born. ***2-2-25(104)***

सतो लिङ्गाभावात् ॥ १०५ ॥

Sūtra 26 : Sound is non-permanent because it has no proof of existence. ***2-2-26(105)***

नित्यवैधर्म्यात् ॥ १०६ ॥

Sūtra 27: Sound is non-permanent because it is not having common quality with permanent things. ***2-2-27(106)***

अनित्यश्चायं कारणतः ॥ १०७ ॥

Sūtra 28 : Sound is non-permanent because it is produced by the 'cause' of the contact of the stick with the drum etc., ***2-2-28(107)***

न चासिद्धं विकारात् ॥ १०८ ॥

Sūtra 29 : It should not be said that sound is not caused by the stick, drum etc., because different levels of sound ie., low, medium and high sounds are produced by the stick, drum etc., ***2-2-29(108)***

अभिव्यक्तौ दोषात् ॥ १०९ ॥

Sūtra 30 : Because there is defect in the birth of sound it should not be said that sound is not born. ***2-2-30(109)***

संयोगाद्विभागाच्च शब्दाच्च शब्दनिष्पत्तिः ॥ ११० ॥

Sūtra 31 : Sound is born by the contact of stick with the drum, by the peeling of bamboo and by sound. ***2-2-31(110)***

लिङ्गाच्चानित्यः शब्दः ॥ १११ ॥

Sūtra 32 : By its existence also the sound is non-permanent. By the vibrations in the tongue, air etc., in the mouth also, the sound is born. ***2-2-32(111)***

द्वयोस्तु प्रवृत्त्योरभावात् ॥ ११२ ॥

Sūtra 33 : As the nature of understanding of the speaker and the listener are not different, the sound is permanent. ***2-2-33(112)***

Note : The teacher speaks and the student listens to the same. As both what is taught and what is listened to, is the same, the sound is regarded as permanent.

प्रथमाशब्दात् ॥ ११३ ॥

Sūtra 34 : Because of the use of the word 'first' in the Vedas also, the sound is permanent. ***2-2-34(113)***

Note : There are other schools of thought which regard sound as permanent. In the sūtras 34 & 35 here, these schools are explained. The Vedas say "Dwihi prathamā manvāha triruttamām". This means that 'the first sutra (sāma) is spoken twice. The last sutra (sāma)is spoken thrice.' We know that unless the first is permanent, its repetition will not be possible. For this reason also sound is permanent. This is one school.

सम्प्रतिपत्तिभावाच्च ॥ ११४ ॥

Sūtra 35 : Because the same things heard previously come from memory again and again the sound is permanent. ***2-2-35(114)***

सन्दिग्धाः सति बहुत्वे ॥ ११५ ॥

Sūtra 36: Because the above statements are in different manner, there is uncertainty. (This is the main sutra). ***2-2-36(115)***

संख्याभावः सामान्यतः ॥ ११६ ॥

Sūtra 37: The number occurs based on the general form and category of A etc., letters (Sound). ***2-2-37(116)***

Note: As the number is arrived at on the basis of the class of the letters A etc., it should not be said that letters are unlimited.

Part two of Chapter Two complete.

CHAPTER THREE

PART ONE

प्रसिद्धा इन्द्रियार्थाः ॥ ११७ ॥

Sūtra 1 : The matters for sense organs, namely, form for eye, taste for tongue, smell for nose, sound for ear and touch for skin are well known. ***3-1-1(117)***

इन्द्रियार्थाप्रसिद्धि रिन्द्रियार्थेभ्योऽर्थान्तरस्य हेतुः ॥ ११८ ॥

Sūtra 2: It is well known that sense organs enjoy their respective objects. That there is some thing behind, which prompts their enjoyment, is therefore a logical conclusion. ***3-1-2(118)***

Note : It means that ātman (soul) is the prompter for the nose etc., to perceive smell etc., viz. ātman is the conscious principle behind life and sustainer of all the activities in the living beings.

सोऽनपदेशः ॥ ११९ ॥

Sūtra 3 : The logic that body perceives the objects is not correct. ***3-1-3(119)***

Note : It is not correct to say that body is the cause for perception of objects like smell etc., It means that what perceives smell etc., is ātman (individual soul or the self or the conscious principle behind life).

कारणाज्ञानात् ॥ १२० ॥

Sūtra 4 : The (basic) elements which are causes for the body have no knowledge to perceive the objects. Hence ātman (soul) alone is the prompter for perception of matters (things) and not the body. ***3-1-4(120)***

कार्येषु ज्ञानात् ॥ १२१ ॥

Sūtra 5 : As knowledge is essential for the actions of pot and cloth etc., which are the effects, it cannot be said that the atoms of mud and yarn etc., which are the causes for pot and yarn etc., have knowledge. *3-1-5(121)*

अज्ञानाच्च ॥ १२२ ॥

Sūtra 6 : Also because there is no knowledge in the effects, namely pot and cloth etc., the causes of body cannot be causes for smell etc. *3-1-6(122)*

अन्यदेव हेतुरित्यनपदेशः ॥ १२३ ॥

Sūtra 7 : That which is different from what is to be proved only can be the reason but not what is to be proved. *3-1-7(123)*

Note : For the ātman (soul) which is to be proved, the knowledge of smell etc., alone can be the reason, but not the ātman itself (which is to be proved). There is no identical equality for the ātman with smell etc. The smell etc., are not the base for the birth of atman. Knowledge of atman is to be got through inference.

अर्थान्तरँ ह्यर्थान्तरस्याऽनपदेशः ॥ १२४ ॥

Sūtra 8 : Any one thing cannot be a cause (reason) for a thing other than itself. *3-1-8(124)*

Note : Just as the smoke etc., which are causes for the effect fire etc., are different from horse etc., they are different from fire, etc., also.

Just as fire etc., are the causes for the smoke etc., related to them, the knowledge of smell etc., will be the cause to infer the existence of ātman (soul) which is related to it. But the character-

istics of the body cannot be a cause to ātman which is different and not related to it (body). In other words, it means that the knowledge of smell etc., are indicators to (infer) ātman.

संयोगि समवाय्येकार्थसमवायि विरोधि च ॥ १२५ ॥

Sūtra 9 : False causes (reasons) are of four types.

1. Associative cause . 2. Inherent cause. 3. Dual effect cause. 4. Inconsistent Cause. ***3-1-9(125)***

Note : 1. Associative Cause : Body has skin because it is body. Here the cause 'because it is body' is called associative cause. Skin is part of the body and is born with the body. It is always associated (saṃyogi) with the body. Hence the reason is ill-conceived.

2. Inherent cause: Space being matter, has size like a pot. Here the size is asserted by the characteristic of matter of the space. Hence this is also not a proper reason.

3. Dual effect cause: see sūtra 10 below.

4. Inconsistent cause: see sūtras 11,12 and 13.

कार्यं कार्यान्तरस्य ॥ १२६ ॥

Sūtra 10 : One effect will be the indicator of another effect. This is called dual effect cause. ***3-1-10(126)***

Note : The form which is one effect of the pot is indicator of another effect of touch. The two effects namely form and touch are both related to the same thing pot.

विरोध्यभूतं भूतस्य ॥ १२७ ॥

Sūtra 11 : That which does not happen is inconsistent with that which had happened. ***3-1-11(127)***

Note : It had rained previously. The cause for it was the union of air and clouds. The rain did not fall before that and reason for it was the non-union of air and clouds before. This non-union was opposite (inconsistent) to the union.

भूतमभूतस्य ॥ १२८ ॥

Sūtra 12 : What happened is opposite to what has not happened. ***3-1-12(128)***

Note : The non-union of air and clouds is opposite to their union.

भूतो भूतस्य ॥ १२९ ॥

Sūtra 13 : What exists is opposed to what exists. The fire which exists is opposed to water which exists. ***3-1-13(129)***

Note : Similarly the mongoose is opposed to snake.

प्रसिद्धिपूर्वकत्वादपदेशस्य ॥ १३० ॥

Sūtra 14 : A reason which is well established will be a reason. ***3-1-14(130)***

Prasiddhi = A reason well established with extension i.e. Universal concomitance, as for example the presence of fire wherever there is smoke. Similarly the knowledge of smell etc., is the cause for inferring ātman (soul) (by the principle of extension). There is no extension between the characteristics of the body and the knowledge of smell etc., and hence it is not a reason.

अप्रसिद्धोऽनपदेशः ॥ १३१ ॥

Sūtra 15 : What is not well established cannot be a valid reason. ***3-1-15(131)***

असन् सन्दिग्धश्चानपदेशः ॥ १३१ ॥

Sūtra 16 : The reasons which have more than one extension and which are not definite are not valid reasons.

3-1-16(131) (ii)

Note : False reasons are those which are not well established, which have more than one extension and which are indefinite (not clear).

Aprasiddha = which has no extension or has opposite extension

Apakṣa dharma = that which has extension with other than the one concerned ie., anaikāntika

Sandigdha = which has doubtful extension.

यस्माद्विषाणी तस्मादश्वः ॥ १३२ ॥

Sūtra 17 : Because it has horns, it is a horse. This is an example for aprasiddha reason. ***3-1-17(132)***

यस्माद्विषाणी तस्माद्गौरिति चानैकान्तिकस्यौदाहरणम् ॥ १३३ ॥

Sūtra 18: This is cow because it has horns. This is an example for apakṣa reason. Buffaloes also which are not cows have horns. So the extension of reason is for more than one.

3-1-18(133)

आत्मेन्द्रियार्थसन्निकर्षाद्यन्निष्पद्यते तदन्यत् ॥ १३४ ॥

Sūtra 19 : The Knowledge of ātman (soul) which is born due to its contact with sense organs does not suffer from false reasons. ***3-1-19(134)***

Note : The knowledge of smell etc., which is the basis to infer the existence of atman is not a false reason and hence a valid reason.

प्रवृत्तिनिवृत्ती च प्रत्यगात्मनि दृष्टे परत्र लिङ्गम् ॥ १३५ ॥

Sūtra 20: The behaviour patterns observed in one's own ātman (soul) are observed in others also which is indicator for the presence of atman in others also. *3-1-20(135)*

Note : Behaviour patterns of actions and inactions are based on the feelings of desires and hatred in man and they occur in other human beings also which indicate the presence of ātman (soul) in all human beings as in our selves.

Part one of Chapter Three complete.

CHAPTER THREE

PART TWO

आत्मेन्द्रियार्थसन्निकर्षज्ञानस्य भावोऽभावश्च मनसो लिङ्गम् ॥ १३६ ॥

Sūtra 1 : When the ātman (soul) has contact with the sense organs and objects, it is observed that the knowledge of objects is obtained some times and not obtained at some other times. This indicates the presence of mind. *3-2-1(136)*

Note : The knowledge is obtained when mind is directed towards the objects and is not obtained when mind is not directed towards those objects.

तस्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ १३७ ॥

Sūtra 2 : Mind is permanent because it is formless like air and is matter because it has characteristics. *3-2-2(137)*

प्रयत्नायौगपद्याज्ज्ञानायौगपद्याच्चैकम् ॥ १३८ ॥

Sūtra 3: Because the efforts to know objects and the knowledge of them is not simultaneous, the mind is one only.

Note :If mind and efforts are many, the knowledge of various objects also will have to be many and obtained at one and the same time. But as it is not so, the mind is one only. The movement of hands, legs and other limbs of a dancer appear to be simultaneous due to the speedy functioning of the mind but there is minute time gap between perception of one movement and another. ***3-2-3(138)***

प्राणाऽपाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः
सुखदुःखेच्छाद्वेषप्रयत्नाश्चात्मनो लिङ्गानि ॥ १३९ ॥

Sūtra 4: The ascending life breath, the descending life breath, the closing of eye lids, the opening of eye lids, life, the movement of mind, affections (Modifications) in the sense organs, happiness, sorrow, desire, hatred and (human) efforts - all these indicate the existence of ātman (individual soul or self.)

3-2-4(139)

Note : The prāna etc., indicate that ātman which is its doer (Karta), exists.

तश्य द्रव्यत्वनित्यत्वे वायुना व्याख्याते ॥ १४० ॥

Sūtra 5: Because the ātman (soul) has no form (parts) as in the case of air, it is permanent and because it has characteristics, it is matter, it is commented. ***3-2-1(140)***

यज्ञदत्त इति सन्निकर्षे प्रत्यक्षाभावाद् दृष्टं लिगं न विद्यते ॥ १४१ ॥

Sutra 6 : (By opponent) When it is said 'this is Yajnadatta' though his body is near, his ātman (soul) is not directly seen and hence there is no direct symbol to derive the ātman. ***3-2-5(141)***

Note : Because ātman (soul) is not visible and is also not inferred through a common logic it can be said that the atman can be said to be known directly.

सामान्यतो दृष्टाच्चाविशेषः ॥ १४२ ॥

Sūtra 7 : There can be no inference of any particular effect from a 'general cause based inference' or analogy. ***3-2-6(142)***

तस्मादागमिकः ॥ १४३ ॥

Sūtra 8: (By opponent) Therefore the existence of ātman (soul) is established through the authority of Scriptures. ***3-2-7(143)***

Note : Sutras 6 to 8 are the claims of the opponents.

अहमिति शब्दस्य व्यतिरेकान्नागमिकम् ॥ १४४ ॥

Sūtra 9: Ātman (soul) is to be inferred only but not known through the scriptures because, when it is said. "I am Yajnadatta" the word 'I' means that it is not earth etc., and is different from them (earth etc.,). This is the main sūtra. ***3-2-9(144)***

यदि दृष्टमन्वक्षमहं देवदत्तोऽहं यज्ञदत्त इति ॥ १४५ ॥

Sūtra 10 : (By opponent) : 'I am Devadatta; I am Yajnadatta' - in these statements their presence is directly seen. Then where is the need to know them through inference?

3-2-10(145)

Note : This is the argument of the opponent. When an elephant is directly seen we do not have to depend on inference to know it through the 'ghee'sound made by it. Similarly where is the need for depending on the source of inference to get the knowledge of atman, it is argued.

दृष्टयात्मनि लिङ्गे एक एव दृढत्वात् प्रत्यक्षवत् प्रत्ययः ॥ १४६ ॥

Sūtra 11 : Because there are other causes (aspects) also in the ātman (soul) that is seen, definite knowledge of ātman can be obtained only through inference.

Note : This is the main sūtra. When water is seen at a distance that knowledge is got confirmed through inference by observing the presence of birds also there, which reaffirms that it is not a mirage but water only. Inference gives firm knowledge without giving scope for identifying 'stout' or 'lean' body' which are opposite qualities of the body. *3-2-11(146)*

देवदत्तो गच्छति यज्ञदत्तो गच्छतीत्युपचाराच्छरीरे प्रत्ययः ॥ १४७ ॥

Sūtra 12 : When it is said 'Devadatta is going' or 'Yajna datta is going' the common understanding refers to their bodies only. Because there is no movement etc to ātman, the words Devadatta or Yajna datta refer to their body only in the worldly usage. *3-2-12(147)*

सन्दिग्धास्तूपचाराः ॥ १४८ ॥

Sūtra 13: (By opponent) : A doubt is arising as to which meaning is important and which meaning is worldly usage because the word "I" is giving knowledge of the ātman (soul) and the body as well. *3-2-13(148)*

अहमिति प्रत्यगात्मनि भावात्परत्राभावादर्थान्तरप्रत्यक्षः ॥ १४९ ॥

Sūtra 14 : Because the knowledge of "I" refers to ātman and not relevent to others, ātman (soul) is direct and important. *3-2-14(149)*

Note : If it is said that the knowledge of "I" is important for body only, such knowledge will have to be born out of external sense organs only. But it is not so. Hence - the meaning for "I" is to be stated as important for atman only.

देवदत्तोगच्छतीत्युप चारादभिमानात्तावच्छरीरप्रत्यक्षो ऽहङ्कारः ॥ १५० ॥

Sūtra 15 : When it is said that 'Devadatta is going' the meaning refers to body only, as it is important. Hence the knowledge of 'I' here is direct. *3-2-15(150)*

सन्दिग्धस्तूपचारः ॥ १५१ ॥

Sūtra 16 : Even in worldly usage there is a doubt in the statements 'I am stout', I am short' etc; word 'I' refers to body. In the statements - 'I am sorry', 'I am happy' - the word 'I' refers to ātman (soul). Hence there is doubt. This is the criticism. *3-2-16(151)*

न तु शरीरविशेषाद्यज्ञदत्तविष्णुमित्रयोर्ज्ञानं विषयः ॥ १५२ ॥

Sūtra 17: Because of the differences in the bodies, the differences are directly perceived by the sense organs. ***3-2-17(152)***

Note :Similarly the knowledge of Yajnadatta and Vishnumitra is the object for direct perception, but not an object for sense organs. Knowledge is a feature for happiness and sorrow which are the characteristics of ātman. It means that we have to explain that, for knowledge of happiness and sorrow, the basis is some other thing.

अहमिति मुख्ययोग्याभ्यां शब्दवद्व्यतिरेकाव्यभिचारा द्विशेषसिद्धेर्नागमिकः ॥ १५३ ॥

Sūtra 18: The knowledge of 'I' has to be obtained through the causes of important sources of knowledge. That, like sound, is obtained specially in a different manner than earth etc., and hence is not having Scriptures (only) as a source of knowledge. ***3-2-18(153)***

Note : It means that it (ātman) is known through inference and hence not through scriptures alone.

सुखदुःखज्ञाननिष्पत्तयविशेषादैकात्म्यम् ॥ १५४ ॥

Sūtra 19: (By opponent) As there is no difference in the birth of happiness, sorrow and knowledge, the ātman (soul) is one only. ***3-2-19(154)***

व्यवस्थातो नाना ॥ १५५ ॥

Sūtra 20: Because of the difference in the characteristic features of different living beings, their ātman (soul) are many. ***3-2-20(155)***

Note : The living beings are different such as —

- one is a begger (poor), one is rich, one is happy, another is sad - in view of these differences, the ātman are many.

Individual soul (jeeva ātman), like pot, is not all knowing and hence different from Universal soul (Paramātman). In view of this inference, we have to know that ātman are many.

शास्त्रसामर्थ्याच्च ॥ १५६ ॥

Sūtra 21 : Due to the force of statements in the Scriptures also, the ātman (soul) are many. ***3-2-21(156)***

Note : "Two Brahmans" are to be known, is a statement in the Scriptures. There are similar other statements also in the Scriptures.

The two Brahmans are Individual soul (Jeevātman) and Universal Soul (Paramātman)

Part two of Chapter Three complete.

CHAPTER FOUR

PART ONE

सदकारणवन्नित्यम् ॥ १५७ ॥

Sūtra 1 : That which exists and is without cause is permanent. ***4-1-1(157)***

Note : Atoms are permanent. Pot etc., which are different and have cause are non-permanent.

तस्य कार्यलिङ्गम् ॥ १५८ ॥

Sūtra 2 : Pots etc., which are the effects indicate the atoms which are their causes. These atoms are permanent. ***4-1-2(158)***

कारणभावात कार्यभावः

Another version is :

कारणाभावात कार्याभावः ॥ १५९ ॥

Sūtra 3 : Form etc., are the characteristics of the atoms. The characteristics of the atoms which are the cause for the pot etc are noticed in the effect, i.e., pot etc. ***4-1-3 (159)***

Note : These atoms by uniting into two or more will be the cause for Creation according to the vaiśeṣika scholars. There will be many special features in the atoms and they exist in the Creation which is the effect (of atoms).

अनित्य इति विशेषतः प्रतिषेधभावः ॥ १६०॥

Sūtra 4 : Because of the special mention of non-permanence, it is opposite of permanence. ***4-1-4(160)***

Note : Non-permanence to permanence and permanence to non-permanence are opposite to each other. There will be no non-permanence if there is no permanence.

अविद्या ॥ १६१ ॥

Sūtra 5 : If one says that Creation is non-permanent and also says that similarly atoms also are non-permanent, such statement is due to ignorance. ***4-1-5(161)***

महत्यनेकद्रव्यवत्त्वात् रूपाच्चोपलब्धिः ॥ १६२ ॥

Sūtra 6 : Big things are visible because they contain many matters and because they have form. ***4-1-6(162)***

Note : Atom is obtained when a big thing is divided further and further till it cannot be further sub-divided. Because atom is of the minutest size, it is not visible to the eye. Because the big thing has big size and form, it is visible to the eye.

सत्यपि द्रव्यत्वे महत्त्वे रूपसंस्काराभावाद्वायो रनुपलब्धिः ॥ १६३ ॥

Sūtra 7 : Air, though it is matter and big, is not visible because it has no appropriate form (Rūpa). ***4-1-7(163)***

अनेकद्रव्यसमवायात् रूपविशेषाच्च रूपोप लब्धिः ॥ १६४ ॥ ४

Sūtra 8 : Form is visible because it is collectively present in many matters. ***4-1-8(164)***

Note : Appropriate form means a form that is visible externally and has no obstruction of a bigger thing which over shadows it and prevents its visibility.

तेन रसगन्धस्पर्शेषु ज्ञानं व्याख्यातम् ॥ १६५ ॥

Sūtra 9 : It is commented that the knowledge of taste, smell and touch is also similar to the direct knowledge of the form. ***4-1-9(165)***

तस्याभावादव्यभिचारः ॥ १६६ ॥

Sūtra 10: It is not a proper argument to say that because there is no form etc., for gravity, the gravity is not visible. ***4-1-10(166)***

Note : Gravity exists in things having form only. Therefore there is no question of form not being present in the gravity.

सङ्ख्याः परिमाणानि पृथक्त्वं संयोगविभागौ परत्वाऽपरत्वे कर्म च रूपद्रव्यसमवायात् चाक्षुषाणि ॥ १६७ ॥

Sūtra 11 : Numbers, shapes, sizes like big and small, contact and separation, priority and posteriority and actions are integral part of matters having shape and hence visible to the eyes. Perception through the eyes is a supplementary knowledge to the perception through the touch. ***4-1-11(167)***

अरूपिष्वचाक्षुषाणि ॥ १६८ ॥

Sūtra 12 : The numbers etc., in the matters without form are not visible to the eye. ***4-1-12(168)***

एतेन गुणत्वे भावे च सर्वेन्द्रियं ज्ञानं व्याख्यातम् ॥ २६९ ॥

Sūtra 13 : By saying thus, it implies that perception through sense organs is possible for the characteristics and for things with existence. ***4-1-13(169)***

Part one of Chapter Four complete.

CHAPTER FOUR

PART TWO

तत्पुनः पृथिव्यादिकार्य्यद्रव्यं त्रिविधं शरीरेन्द्रियविषयसंज्ञकम् ॥१७० ॥

Sūtra 1 : Earth etc., matters are again divided into three kinds, namely body, sense organs and matters for cognizance. ***4-2-1(170)***

Note : The bodies of all living beings are the bodies relating to earth. The sense organ which recognises it through smell is nose. Mud, Rocks etc., have water as their body. The sense organ which recognises it through taste is tongue. Oceans, Clouds, Rivers and Tanks are matters. Shining light is form. Eye is the sense organ which perceives it. Earth is matter for perception. The fire in the earth, the fire in the sun etc., the fire in the stomach which digests food; gold, silver etc., in the mines, the living beings in the sphere of air are the body. The sense organ which perceives it is the skin which spreads all over the body in all the living beings. Individual soul (prāṇa) and other gases are matters. Space (Sky) is the body. Ear is the sense organ. External space is the matter.

प्रत्यक्षाऽप्रत्यक्षाणां संयोगस्याप्रत्यक्षत्वात् पञ्चात्मकं न विद्यते ॥ १७१ ॥

Sūtra 2 : Out of the five basic elements some are visible and some are not visible. As such the union of the five basic elements is not directly seen. ***4-2-2(171)***

गुणान्तराप्रादुर्भावाच्च न त्र्यात्मकम् ॥ १७२ ॥

Sūtra 3 : The characteristics other than the three characteristics of Earth, Water and Light are not produced out of these three elements and as such this body is not a result of the union of these three elements only.

Note : The characteristics of the other basic elements also are noticed in the body. Therefore body is not a union of three basic elements only. ***4-2-3(172)***

अणुसंयोगस्त्वप्रतिषिद्धः ॥ १७३ ॥

Sūtra 4 : Because the union of the atoms of basic elements is mutually harmonious, the same is not denied. ***4-2-4(173)***

तत्र शरीरं द्विविधं योनिजमयोनिजं च ॥ १७४ ॥

Sūtra 5 : Bodies are of two kinds - those born out of reproductive organs of females and those that are not born out of reproductive organs. ***4-2-5(174)***

Note : Again those that are born out of reproductive organs are of two more kinds. They are those born out of mavi and those born out of eggs. Human beings and animals are of the first kind, while birds and snakes etc are of the latter kind.

Those that are not born out of reproductive organs are the plants which spring up from earth and those born out of sweat ie., insects, flies, etc. Some sages (Muni) and Angels (Deva) etc., are also among those not born out of reproductive organs.

अनियतदिग्देशपूर्वकत्वात् ॥ १७५ ॥

Sūtra 6 : Those that are not born out of reproductive organs have no specific direction and place and as such are having such bodies. ***4-2-6(175)***

धर्मविशेषाच्च ॥ १७६ ॥

Sūtra 7 : Because of having unique and special features and union with ātman, some sages(muni) and angels (devas) are not born out of reproductive organs like ordinary beings and animals. *4-2-7(176)*

समाख्याभावाच्च ॥ १७७ ॥

Sūtra 8 : Those not born out of reproductive organs exist because of their mention in the Vedas and Scriptures. *4-2-8(177)*

संज्ञाया आदित्वात् ॥ १७८ ॥

Sūtra 9 : In view of the existence of words and corresponding things like sun etc., since times immemorial, it is learnt that a body not born out of reproductive organ exists. *4-2-9(178)*

Note : The Fire, Sun, Brahman and Manu etc., are known as those not born out of reproductive organs.

सन्त्ययोनिजाः ॥ १७९ ॥

Sūtra 10 : Therefore those not born out of reproductive organs exist. *4-2-10(179)*

वेदलिङ्गाच्च ॥ १८० ॥

Sūtra 11 : Those not born out of reproductive organs exist by the authority of the Veda (Scriptures, Brahmanas etc.) *4-2-11(180)*

Note : It means that through the mention in the sources like Purushasookta etc., in the Vedas, the bodies unborn through womb exist.

Part two of Chapter Four complete.

PART ONE

आत्मसंयोगप्रयत्नाभ्या हस्ते कर्म ॥ १८१ ॥

Sūtra 1 : Due to the contact of the individual soul and the effort, the act occurs in the hand. ***5-1-1(181)***

तथा हस्तसंयोगाच्च मुसले कर्म ॥ १८२ ॥

Sūtra 2 : Similarly action occurs in the hammer due to the contact with the hand. ***5-1-2(182)***

अभिघातजे मुसलादौ कर्मणि व्यतिरेकादकारणं हस्तसंयोगः ॥ १८३ ॥

Sūtra 3 : The contact of hand is not responsible for the action in the hammer because the contact of hand is not there when the hammer springs upwards on its own after the first strike. ***5-1-3(183)***

Note : When a hammer is lifted and struck with some force, it springs up again, for which there is no contact of the hand for such reaction.

तथात्मसंयोगो हस्तकर्मणि ॥ १८४ ॥

Sūtra 4 : Similarly the contact of ātman is not the cause in the action of the hand. ***5-1-4(184)***

अभिघातान्मुसलसंयोगाद्धस्ते कर्म ॥ १८५ ॥

Sūtra 5 : Action is occuring in the hand due to its contact with hammer when the hammer is rising again on its own after the first strike. ***5-1-5(185)***

Note : The movement of hand is due to its contact with the hammer, which is reacting by upward movement by force after the first strike and, in this reaction, the hand is not the cause for the (second) upward rise.

आत्मकर्म हस्तसंयोगाच्च ॥ १८६ ॥

Sūtra 6 : Because of the contact of the hand and the hammer, action is occuring in the limbs of the body. ***5-1-6(186)***

संयोगाभावे गुरु त्वात् पतनम् ॥ १८७ ॥

Sūtra 7: When there is no opposing force, a thing falls due to its gravity (weight). ***5-1-7(187)***

नोदनविशेषाभावान्नोर्ध्वं न तिर्यग्गमनम् ॥ १८८ ॥

Sūtra 8: As there is no special feature in throwing the ball, it is not having movement upwards or side wards. ***5-1-8(188)***

प्रयत्नविशेषान्नोदनविशेषः ॥ १८९ ॥

Sūtra 9: Because of special effort, there is speciality in flying upwards. ***5-1-9(189)***

नादेनविशेषादुदसनविशेषः ॥ १९० ॥

Sūtra 10 : Because of the special feature in throwing a thing upwards, the thing is thrown upwards. ***5-1-10(190)***

हस्तकर्मणा दारककर्म व्याख्यातम् ॥ १९१ ॥

Sūtra 11 : The work of boys will be like the action in hand due to hammer. ***5-1-11(191)***

Note : It means that the action of such boys is not resulting from their wish or choice or can be a cause for good or sin.

तथा दग्धस्य विस्फोटने ॥ १९२ ॥

Sūtra 12 : The splitting or breaking which occurs in the burning things also is to be understood similarly. ***5-1-12(192)***

यत्नाभावे प्रसुप्तस्य चलनम् ॥ १९३ ॥

Sūtra 13 : The movement in a sleeping person occurs, even without his effort, but it is due to the union with individual soul ie., air of life within the body (prāṇa vāyu). ***5-1-13(193)***

तृणे कर्म वायुसंयोगात् ॥ १९४ ॥

Sūtra 14 : Action occurs in grass and plants etc., due to union with air. ***5-1-14(194)***

मणिगमनं सूच्यभिसर्पणमदृष्टकारणम् ॥ १९५ ॥

Sūtra 15 : The causes are not externally seen for the movement of precious stones due to reciting of mystic hymns (Mantras) and for the movement of a needle due to magnet. ***5-1-15(195)***

Note : Similarly causes for the upward burning of fire, movement of air, actions among atoms at the beginning of Creation are not externally visible, it is said.

इषावयुगपत् संयोगविशेषाः कर्मान्यत्वे हेतुः ॥ १९६ ॥

Sūtra 16 : The union of arrow suddenly is the cause for special events and actions that follow. ***5-1-16(196)***

Note : When an arrow is shot on any one it destroys the soul in the heart. As a consequence, the slow reduction in the movement of the parts of the body and occurrence of other movements in the limbs are because of the fall and union of the arrow with the body.

नोदनादाद्यमिषोः कर्म तत्कर्मकारिताच्च संस्कारादुत्तरं तथोत्तरमुत्तरं च ॥ १९७ ॥

Sūtra 17 : The first action is in throwing the arrow upwards, the latter actions are prompted by the action of the arrow and other subsequent actions too. ***5-1-17(197)***

संस्काराभावे गुरुत्वात् पतनम् ॥ १९८ ॥

Sūtra 18 : When there is no other contact the fall is occuring due to gravity. ***5-1-18(198)***

Part one of Chapter Five complete.

CHAPTER FIVE

PART TWO

नोदनाभिघातात् संयुक्तसंयोगाच्च पृथिव्यां कर्म ॥ १९९ ॥

Sūtra 1 : Action is occuring in the earth due to the force of throwing a stone and due to the consequent associations. ***5-2-1(199)***

Note : A big stone thrown on the earth causes shaking on the earth and due to that the pot on the ground associated with the earth and the water or oil in it is also having movement (Action).

तद्विशेषेणादृष्टकारितम् ॥ २०० ॥

Sūtra 2: If the earth moves very severely that means that such tremer occurred due to (externally) invisible cause.

5-2-2(200)

अपां संयोगाभावे गुरुत्वात् पतनम् ॥ २०१ ॥

Sūtra 3: When the contact with the clouds is not there for the water, the rain water is falling down due to its own weight.(Gravity). *5-2-3(201)*

द्रवत्वात् स्यन्दनम् ॥ २०२ ॥

Sūtra 4: Because water is liquid, it is dropping (down).

5-2-4(202)

नाडया वायुसंयोगादारोहणम् ॥ २०३ ॥

Sūtra 5: Water on the ground is drawn upwards due to the contact of the sunrays in the sky with the air.

5-2-5(203)

नोदनापीडनात् संयुक्तसंयोगाच्च ॥ २०४ ॥

Sūtra 6: Water is going upwards due to the pushing by air and also due to the association of the water with the air heated by the sunrays. *5-2-6(204)*

वृक्षाभिसर्पणमित्यदृष्टकारितम् ॥ २०५ ॥

Sūtra 7: There will be unseen cause in the water at the bottom of the tree working upwards for the growth of flowers, leaves, fruits and branches. *5-2-7(205)*

अपां सङ्घातो विलयनं च तेजःसंयोगात् ॥ २०६ ॥

Sūtra 8: Because of union with heat, the water is contracting into hailstones and again melting. ***5-2-8(206)***

तत्रविस्फूर्जथुर्लिङ्गम् ॥ २०७ ॥

Sūtra 9: In that there is indication of thunder. ***5-2-9(207)***

वैदिकं च ॥ २०८ ॥

Sūtra 10: There is the authority of Vedas to say that water has union with heat. ***5-2-10(208)***

Note : "Apastā agnin garbhamā dadhīran yā agnin garbham dadhire suvarṇam"

"Those waters which bore the shining fire, bore the fire in the womb" - Statements like these have the authority of Veda.

अपां संयोगाद्विभागाच्च स्तनयित्नोः ॥ २०९ ॥

Sūtra 11: Due to the union and separation of water with tejas or fire, the thunders are born. ***5-2-11(209)***

पृथिवीकर्मणा तेजःकर्म वायुकर्म च व्याख्यातम् ॥ २१० ॥

Sūtra 12: The actions of the fire and air are commented to be similar to the action in the earth. ***5-2-12(210)***

अग्नेरूर्ध्वज्वलनं वायोस्तिर्यग्गमनमणूनां मनसश्चाद्यं कर्मादृष्टकारितम् ॥ २११ ॥

Sūtra 13: The Burning of the fire upwards, the blowing of the air side wards and the first action (movement) in the atoms and mind are caused by unseen causes. ***5-2-13(211)***

हस्तकर्मणा मनसः कर्म व्याख्यातम् ॥ २१२ ॥

Sūtra 14: By the analogy of the action of the hand, the action of the mind also is commented. ***5-2-14(212)***

आत्मेन्द्रियमनोऽर्थसन्निकर्षात् सुखदःखे ॥ २१३ ॥

Sūtra 15: Happiness and sorrow are occuring due to the contact of sense organs and mind with ātman (individual soul). ***5-2-15(213)***

तदनारम्भ आत्मस्थे मनसि शरीरस्य दुःखाभावः संयोगः ॥ २१४ ॥

Sūtra 16: When mind is in interlock with ātman (soul), the body is not experiencing sorrow. This is union. ***5-2-16(214)***

अपसर्पणमुपसर्पणमशितपीतसंयोगाः कार्यान्तरसंयोगाश्चेत्यदृष्टकारितानि ॥ २१५ ॥

Sūtra 17: The leaving of living consciousness (jeeva) by the individual soul (Prāṇa) and mind, the entering into living consciousness, eating and drinking and such unions and other actions and their associations are all done due to unseen causes. ***5-2-17(215)***

तदभावे संयोगाभावोऽप्रादुर्भावश्च मोक्षाः ॥ २१६ ॥

Sūtra 18: The absence of the contact of the life breath (Prāṇa) and mind (manas) with the individual soul (Jeeva) in the body and at the same time ceasing of rebirth is Salvation (Mokṣa). ***5-2-18(216)***

द्रव्यगुणकर्मनिष्पत्तिवैधर्म्यादभावस्तमः ॥ २१७ ॥

Sūtra 19 : Because of the absence any proportionate similarity of qualities in matters, characteristics and actions, the darkness is without form.

In matter etc., there is the quality of one having birth from the other, but such quality is not there in the darkness. It (darkness) is not any one among matter etc but is the negative form of light. Hence matters are nine only and not ten. Earth etc., are having forms. But darkness is without form.

5-2-19(217)

तेजसोद्रव्यान्तरेणावरणाच्च ॥ २१८ ॥

Sūtra 20 : Because of the occupation by matter of light slowly there is appearance of movement in darkness (shade) but it is not actually there. ***5-2-20(218)***

Note : There is covering of light by the moving matters and the areas occupied by matter are not having light and hence appearing as dark. Where the matter has not covered, the light is seen. Darkness is seen in the sun light due to earth's rotation and obstruction. Similarly the light of a lamp is also to be understood.

दिक्कालावाकाशं च क्रियावद्वैधर्म्यान्निष्क्रियाणि ॥ २१९ ॥

Sūtra 21 : Direction, time and sky (space) have opposite qualities with those having actions. Hence they are not having actions. ***5-2-21(219)***

Note : We have to understand individual soul (ātman) also under the term space. The opposite quality among direction etc., and those having action is the absence of form. Earth etc., have form. Direction etc., have no forms.

एतेन कर्माणि गुणाश्च व्याख्याताः ॥ २२० ॥

Sūtra 22 : Because actions and characteristics are similar to direction etc., they are commented by these. It means that they are inactive. ***5-2-22(220)***

निष्क्रियाणां समवायः कर्मभ्यो निषिद्धः ॥ २२१ ॥

Sūtra 23 : The primary cause relationship between those not having actions and the matter is prohibited. ***5-2-23(221)***

Note : It means that charactcristics and actions, which have no actions, do not result from action.

कारणं त्वसमवायिनो गुणाः ॥ २२२ ॥

Sūtra 24 : The characteristics, however, will be the indirect (asamavāyi) causes. ***5-2-24(222)***

Note : The whiteness etc., characteristics in the yarn will be the indirect causes for the whiteness etc., characteristics in the cloth.

गुणैर्दिग् व्याख्याता ॥ २२३ ॥

Sūtra 25 : What applies to characteristics applies to directions also, it is commented. ***5-2-25(223)***

कारणेन कालः ॥ २२४ ॥

Sūtra 26 : Time is the secondary cause for actions and hence it is not the direct (Primary) cause. ***5-2-26(224)***

Part two of Chapter Five complete.

CHAPTER SIX

PART ONE

बुद्धिपूर्वा वाक्यकृतिर्वेदे ॥ २२५ ॥

Sūtra 1 : The formation of sentences in Veda is based on the factual knowledge. ***6-1-1(225)***

ब्राह्मणे संज्ञाकर्म सिद्धिलिङ्गम् ॥ २२६ ॥

Sūtra 2: The statements and actions in the Brāhmanās which are part of Veda, actually proved true and this is the basis for the statement that the formation of sentences in Veda is based on the factual knowledge. ***6-1-2(226)***

बुद्धिपूर्वो ददातिः ॥ २२७ ॥

Sūtra 3 : The act of charity mentioned in it (Veda) is also based on knowledge. ***6-1-3(227)***

तथा प्रतिग्रहः ॥ २२८ ॥

Sūtra 4: Similarly the duty (injunction) for receiving (gift) is also based on knowledge. ***6-1-4(228)***

आत्मान्तरगुणानामात्मान्तरेऽकारणत्वात् ॥ २२९ ॥

Sūtra 5: The fruits of the good and bad characteristics in an individual soul are not causes in respect of other individual souls and hence receiving (partigraha) is based on knowledge. ***6-1-5(229)***

तददुष्टभोजने न विद्यते ॥ २३० ॥

Sūtra 6 : The good fruit due for giving food in charity does not accrue when the food is given to bad persons (duṣta). ***6-1-6(230)***

दुष्टं हिंसायाम् ॥ २३१ ॥

Sūtra 7 : Violence (killing) in conduct is the characteristic of a bad person. ***6-1-7(231)***

तस्य समभिव्याहारतो दोषः ॥ २३२ ॥

Sūtra 8 : By having association with a bad person evil result occurs. ***6-1-8(232)***

तददुष्टे न विद्यते ॥ २३३ ॥

Sūtra 9 : There will be no evil result if he is not a bad person. ***6-1-9(233)***

पुनर्विशिष्टे प्रवृत्तिः ॥ २३४ ॥

Sūtra 10 : Charity can be bestowed again on a distinguished (good) person available afterwards. ***6-1-10(234)***

समे हीने वा प्रवृत्तिः ॥ २३५ ॥

Sūtra 11 : Charity can be bestowed by preferring a person of equal standing or lower standing (status regarding merit) . ***6-1-11(235)***

एतेन हीनसमविशिष्टधार्मिकेभ्यः परस्वादानं व्याख्यातम् ॥ २३६ ॥

Sūtra 12 : Hence charity of wealth from distinguished persons can be accepted by people of equal or lower or superior status. ***6-1-12(236)***

तथा विरुद्धानां त्यागः ॥ २३७ ॥

Sūtra 13 : Wealth earned through wrong means should be rejected. ***6-1-13(237)***

हीने परे त्यागः ॥ २३८ ॥

Sūtra 14: In respect of the enemy of low status the giving and accepting of charity should be rejected. ***6-1-14(238)***

समे आत्मत्यागः परत्यागो वा ॥ २३९ ॥

Sutra 15 : In respect of a person of equal status sacrifice of self or of others can be done. ***6-1-15(239)***

विशिष्टे आत्मत्याग इति ॥ २४० ॥

Sūtra 16: With regard to a person superior to one self, sacrificing one self is the most respectable gesture. ***6-1-16(240)***

Part one of Chapter Six complete.

CHAPTER SIX

PART TWO

दृष्टदृष्टप्रयोजनानां दृष्टाभावे प्रयोजनमभ्युदयाय ॥ २४१ ॥

Sūtra 1 : For the actions having visible and invisible benefits, if the visible benefits are not there, the benefits will be for prosperity. ***6-2-1(241)***

अभिषेचनोपवासब्रह्मचर्य गुरुकुलवासवानप्रस्थ यज्ञदान प्रोक्षणदिङ्नक्षत्रमन्त्रकाल नियमाश्चा दृष्टाय ॥ २४२ ॥

Sūtra 2 : For unseen results (fruits) the conditions are - Bath, fasting , celibacy, residing in teacher's residence, leading life of austerity in forest, performing rituals, charity, sprinkling of water (oblations), directions, stars, hymns, time, cleanliness, leading student's life, etc. ***6-2-2(242)***

चातुराश्रम्यमुपधा अनुपधाश्च ॥ २४३ ॥

Sūtra 3 : The observance of the duties appropriate to the four stages of life, evil thoughts and right thoughts give unseen benefits. ***6-2-3(243)***

भावदोष उपधाऽदोषोऽनुपधा ॥ २४४ ॥

Sūtra 4 : The faults or evil thoughts are called upathas whereas the good thoughts and characteristics like concentration are called anupdthas. ***6-2-4(244)***

Note : Errors, laziness, pride, indifference (silence), envy, uncleanliness etc., are evil thoughts, whereas concentration, mental purity, knowledge, determination in performing actions, (One's own duties), cleanliness etc., are right thoughts.

यदिष्टरूपरसगन्धस्पर्श प्रोक्षितमभ्युक्षितं च तच्छुचि ॥ २४५ ॥

Sūtra 5: Cleanliness stands for agreeable and good form, taste, smell, touch, sprinkling of water along with chanting of sacred hymns and showering of holy waters. ***6-2-5(245)***

अशुचीति शुचिप्रतिषेधः ॥ २४६ ॥

Sūtra 6 : Uncleanliness is opposite of cleanliness. ***6-2-6(246)***

अर्थान्तरं च ॥ २४७ ॥

Sūtra 7 : Others, if faulty and evil, are also unclean. ***6-2-7(247)***

अयतस्य शुचि भोजनादभ्युदयो न विद्यते नियमाभावाद्

Sūtra 8: Mere taking clean food will not give prosperity, if a person does not possess good qualities called Yama and Niyama (self restraint). ***6-2-8(248-i)***

Note : The qualities of Niyama are cleanliness, happiness, concentration, good learning, engaging mind with attention on Lord Eswara (the prime cause of creation of the Universe). Those who do not have the qualities called Yama will not also have the qualities called Niyama. The qualities of Yama are non-violence, truth, non-stealing, celibacy, non-receiving.

It means that mere taking clean food alone will not give prosperity if one does not possess Yama also, in addition to Niyama.

विद्यते वाऽर्थान्तरत्वादू यमस्य ॥ २४८ ॥

Sūtra 9 : The observance of the qualities of Yama will have another benefit also. ***6-2-9(248-ii)***

असति चाभावात् ॥ २४९ ॥

Sūtra 10 : The observance of the qualities of Yama will be of no consequence or use because there can be no prosperity if there is no clean food. ***6-2-10(249)***

Note : Clean food is a must to give prosperity, it is to be understood.

सुखाद्रागः ॥ २५० ॥

Sūtra 11 : Happiness gives birth to affection (desire). ***6-2-11(250)***

Note : This (affection) is the opposite quality to hatred.

तन्मयत्वाच्च ॥ २५१ ॥

Sūtra 12 : Affection is also born when one is immersed fully in happiness. ***6-2-12(251)***

अदृष्टाच्च ॥ २५२ ॥

Sūtra 13 : Affection (rãga) is also caused due to the culture in a person, (based on his race) which is the cause to his unseen (adruṣta). ***6-2-13(252)***

जातिविशेषाश्च ॥ २५३ ॥

Sūtra 14 : Affection is also born due to the particular categories in the living beings. ***6-2-14(253)***

Note : Human beings have affection (liking) for food etc and hatred for grass etc.

Animals have affection for grass etc., and hatred for mutton. Rats have hatred for cats; mongoose has hatred towards snakes. Others may be known similarly.

इच्छाद्वेषपूर्विका धर्माऽधर्मप्रवृत्तिः ॥ २५४ ॥

Sūtra 15 : The right and wrong conducts are due to desires and hatred. ***6-2-15(254)***

तत्संयोगो विभागः ॥ २५५ ॥

Sūtra 16 : The union of right (dharma) and wrong (adharma) is birth, the separation of right and wrong is death. ***6-2-16(255)***

आत्मकर्मसु मोक्षो व्याख्यातः ॥ २५६ ॥

Sūtra 17 : Actions of ātman (self or soul) lead to salvation, (mokṣa) it is commented. ***6-2-17(256)***

Note : Actions of ātman are - listening to teachers, recalling what is heard, practice of yoga, continuous meditation, control of breath, control of internal sense organs and external sense organs.

Part two of Chapter Six complete.

CHAPTER SEVEN

PART ONE

उक्ता गुणाः ॥ २५७ ॥

Sūtra 1 : Characteristics (attributes) are described. ***7-1-1(257)***

पृथिव्यादिरूपरसगन्धस्पर्शा द्रव्यानित्यत्वाद नित्याश्च ॥ २५८ ॥

Sūtra 2 : Form, taste, smell and touch which are in earth, etc., are non-permanent because the matters in which they reside ie., earth etc., are non-permanent. ***7-1-2(258)***

एतेन नित्येषु नित्यंत्वमुक्तम् ॥ २५९ ॥

Sūtra 3 : Hence it should be known that forms in permanent matters are permanent. ***7-1-3(259)***

अप्सु तेजसि वायौ च नित्या द्रव्यनित्यत्वात् ॥ २६० ॥

Sūtra 4 : The forms in water, fire and air are in permanent matters and hence permanent. ***7-1-4(260)***

अनित्येष्वनित्या द्रव्यानित्यत्वात् ॥ २६१ ॥

Sūtra 5 : Because matters are non-permanent, those in the non-permanent are non-permanent. ***7-1-5(261)***

कारणगुणपूर्वकाः पृथिव्यांपाकजाः ॥ २६२ ॥

Sūtra 6 : The forms which are transformed into effects in the earth are got by characteristics in their cause and due to the act of burning. ***7-1-6(262)***

Note : The atoms which are permanent get united into two or more in an order and transform into effect and secure the forms like pot etc.

The characteristics of the atoms which are the prime causes are found in the pot etc., which are the effects.

The atoms (Peeluvulu) independently get cooked and destroyed when new form is born as in the case of pot etc., based on the characteristics of the causes (atoms) in an order. Those who argue in this manner are called advocates of 'Peelupāka' theory. On the other hand, some say that collectively (Pithara) atoms get cooked and the form in the pot etc., are born. These are called advocates of 'Pithara' (collection) Pāka theory.

एकद्रव्यत्वात् ॥ २६३ ॥

Sūtra 7: Because the forms resulting from cooking are found in the matters which are their basis, they (forms) are having the characteristics of their causes (Matters).

7-1-7(263)

अणोर्महतश्चोपलब्ध्यनुपलब्धी नित्येव्याख्याते ॥ २६४ ॥

Sūtra 8 : In the ordinary life, atoms are not directly visible where as big things are visible. By this it is commented earlier that the form is the cause for the visibility or invisibility. ***7-1-8(264)***

कारणबहुत्वाच्च ॥ २६५ ॥

Sūtra 9 : The union of two etc., atoms is occurring due to many causes. ***7-1-9(265)***

Note : Due to the unity etc., causes, the changes in atoms into two or more atoms are occurring.

अतो विपरीतमणु ॥ २६६ ॥

Sūtra 10 : Atom is quite different from the changed atoms. ***7-1-10(266)***

Note : Atoms are quite different from the atoms which are united into two or more numbers.

अणु महदिति तस्मिन् विशेषभावात् विशेषा भावाच्च ॥ २६७ ॥

Sūtra 11 : In daily routine the size due to the unity of atoms in a big way is called mahat (great) and in the absence of such special unity it is called atom. ***7-1-11(267)***

Note : The goose berry is atom in relation to mango. Mustard seed is atom in relation to gooseberry. Statements like this are based on the size.

एककालत्वात् ॥ २६८ ॥

Sūtra 12 : In that transformation (change) the talk of bigness (Mahatva) and smallness (atoms) are based on the appearance of both these at one and the same time. ***7-1-12(268)***

दृष्टान्ताच्च ॥ २६९ ॥

Sūtra 13 : In that transformation (change) the bigness (mahatva) and smallness (atom) are explained based on example also. ***7-1-13(269)***

Note : The examples are: Mango is mahat (bigger) than gooseberry. Gooseberry is atom (smaller) than mango. By these examples the talk of mahatva and atom is heard in daily life.

अणुत्वमहत्त्वयोरणुत्वमहत्त्वाभावः कर्मगुणैर्व्याख्यातः ॥ २७० ॥

Sūtra 14 : Just as bigness and smallness are not there in characteristics and actions, they are not there in bigness and smallness. ***7-1-14(270)***

Note : The talk of bigness or atom is seen based on the big and small sizes of things or their comparison but infact do not refer to atoms, etc.

कर्मभिः कर्माणि गुणैश्च गुणा व्याख्याताः ॥ २७१ ॥

Sūtra 15: Actions by other actions and characteristics by other characteristics do not get sizes. ***7-1-15(271)***

Note : One piece, big piece, big sound, small sound, two sounds, big and small forms etc., are in fact occurring due to the things but they have no sizes.

अणुत्वमहत्त्वाभ्यां कर्मगुणाश्च व्याख्याताः ॥ २७२ ॥

Sūtra 16 : Just as the mahat (bigness) and atom are not in mahat and atom, they are not there in characteristics and actions also. ***7-1-16(272)***

एतेन दीर्घत्वह्रस्वत्वे व्याख्याते ॥ २७३ ॥

Sūtra 17 : By this, the short and long things are also commented. ***7-1-17(273)***

अनित्येऽनित्यम् ॥ २७४ ॥

Sūtra 18 : The size is non-permanent in the matters like cloth etc., which are non-permanent. ***7-1-18(274)***

नित्ये नित्यम् ॥ २७५ ॥

Sūtra 19 : The size is permanent in a matter which is permanent. ***7-1-19(275)***

नित्यं परिमण्डलम् ॥ २७६ ॥

Sūtra 20 : The size of atom is permanent. ***7-1-20(276)***

अविद्या च विद्यालिङ्गम् ॥ २७७ ॥

Sūtra 21 : Incorrect knowledge is also indicative of knowledge. ***7-1-21(277)***

Note : The knowledge of smallness, bigness, shortness, longness in mango, gooseberry, etc., is incorrect knowledge. Based on this, the true knowledge of atoms is to be inferred.

विभवान्महानाकाशस्तथा चात्मा ॥ २७८ ॥

Sūtra 22 : Sky (space) is great (vast) because it is all pervasive. Similarly ātman, being all pervasive, is great. ***7-1-22(278)***

तदभावादणु मनः ॥ २७९ ॥

Sūtra 23 : Mind is atomic because it is not all pervasive. ***7-1-23(279)***

गुणैर्दिग्व्याख्याता ॥ २८० ॥

Sūtra 24 : Directions are commented by characteristics. ***7-1-24(280)***

Note : Directions (Dik) are said to be four or ten based on the place.

कारणे कालः ॥ २८१ ॥

Sūtra 25: Time is expansive by the cause. *7-1-25(281)*

Note : Front, back, once, many times, speedily, long time, in few minutes, days,months, year, millennium etc., are in daily usage based on sun rise only and not real. Hence time is expansive.

Part one of Chapter Seven complete.

CHAPTER SEVEN

PART TWO

Note : The characteristics of Number are now examined.

रूपरसगन्धस्पर्शव्यतिरेकादर्थान्तरमेकत्वम् ॥ २८२ ॥

Sūtra 1: Figure one (unity) is different, because of its difference from form, taste, smell and touch. *7-2-1(282)*

Note : Form etc., are sub-characteristics different from figures, size, variations, union and separation.

The single number ship (unity) in the statements 'one pot', 'one cloth', is not general, as in existence. It is special knowledge.

तथा पृथक्त्वम् ॥ २८३ ॥

Sūtra 2: Similar is the case with variations (diversity). *7-2-2(283)*

Note : "This is at variance from that," etc., are examples.

एकत्वैकपृथकत्वयोरेकत्वैकपृथक्त्वाभावोऽणुत्वमहत्त्वाभ्या व्याख्यातः ॥ २८४ ॥

Sūtra 3 : As in the case of atoms (minuteness) and bigness (hugeness), there is no unity and diversity (singleness and varyingness) in unity and diversity, it is commented.

7-2-3(284)

निःसंख्यत्वात् कर्मगुणनां सर्वैकत्वं न विद्यते ॥ २८५ ॥

Sūtra 4 : There will be no unity (singleness) to any of the characteristics and actions as numbers do not apply to them. *7-2-4(285)*

Note : Numbers apply to matters only and not to characteristics and actions.

भ्रान्तं तत् ॥ २८६ ॥

Sūtra 5 : The knowledge of unity (singleness), i.e., application of numbers to characteristics and actions is due to misunderstanding. *7-2-5(286)*

Note : It relates to quality.

एकत्वाभावाद्भक्तिस्तु न विद्यते ॥ २८७ ॥

Sūtra 6 : If unity (singleness) is stated to be a misunderstanding in matters also, there cannot be usage of unity (numbers) any where else. *7-2-6(287)*

कार्य्यकारणयोरेकत्वैकपृथक्त्वाभावादेकत्वैकपृथक्त्वं न विद्यते ॥ २८८ ॥

Sūtra 7 : There is no unity (singleness) or diversity (difference) in effect and cause and hence there will be no unity or diversity in them. ***7-2-7(288)***

Note : The effect and cause are not one. They are not different either. Thread and cloth are not one, because cloth is a collection of threads (yarn). They are not different either.

एतदनित्ययोर्व्याख्यातम् ॥ २८९ ॥

Sūtra 8 : It is to be understood that same (as above) applies to non-permanent matters. ***7-2-8(289)***

अन्यतरकर्मज उभयकर्मजः संयोगाजश्च संयोगः ॥ २९० ॥

Sūtra 9 : Union is three-fold—action is born due to some one's action; Action is born through the action of two actions; union is born by union. ***7-2-9(290)***

Note : Example for the action born due to some one's action:-

A running person touching the back of a standing person.

Example for action born through the action of two - union of two fighting wrestlers.

Example for union born by union:Due to the union of fingers with tree, the union of hand with tree.

एतेन विभागो व्याख्यातः ॥ २९१ ॥

Sūtra 10 : By this the separation also has been commented. ***7-2-10(291)***

संयोगविभागयोः संयोगविभागाभावोऽणुत्व महत्त्वाभ्यां व्याख्यातः ॥ २९२ ॥

Sūtra 11 : Just as the atomness (minuteness) and hugeness do not have atomness and hugeness, they don't have union and separation. *7-2-11(292)*

कर्मभिः कर्माणि गुणैर्गुणा अणुत्वमहत्त्वाभ्यामिति ॥ २९३ ॥

Sūtra 12 : As in the case of atoms and bigness, actions are not got from actions and characteristics are not got from characteristics. *7-2-12(293)*

युतसिद्ध्यभावात् कार्य्यकारणयोः संयोगविभागौ न विद्येते ॥ २९४ ॥

Sūtra 13 : Because there are no different bases for cause and effect, there is no contact and separation between them. *7-2-13(294)*

Note : Mud is the cause and pot is the effect. There are no separate bases for these two. Therefore there is no union or separation between mud and pot, it is to be understood.

गुणत्वात् ॥ २९५ ॥

Sūtra 14 : Because union is a characteristic, it has no union or separation for it. *7-2-14(295)*

Note : As word is a characteristic there is no relation of union between word and its meaning.

गुणोऽपि विभाव्यते ॥ २९६ ॥

Sūtra 15 : As in the case of union there is no union or separation to characteristic (Guṇa) also. *7-2-15(296)*

निष्क्रियत्वात् ॥ २९७ ॥

Sūtra 16: As characteristic has no action, it has no relation of union. ***7-2-16(297)***

असति नास्तीति च प्रयोगात् ॥ २९८ ॥

Sūtra 17: When a thing is not there it is said that 'the thing is not there'. In view of this usage, there is no relation of union between the word and its meaning. ***7-2-17(298)***

Note : In view of the statements like 'there is no pot in the house; there is no cloth; there was pot; there will be cloth' - there is no relation of union between the pot which is not there and the meaning of the word 'pot'.

शब्दार्थावसम्बन्धौ ॥ २९९ ॥

Sūtra 18: Union etc., relations are not there between the word and its meaning. ***7-2-18(299)***

संयोगिनो दण्डात्समवायिनो विशेषाच्च ॥ ३०० ॥

Sūtra 19: Through a drum and stick, the knowledge of union is obtained. Through special knowledge, we know the part and whole relation ship. ***7-2-19(300)***

Note : In the statement 'the man is having a stick' we obtain the knowledge of a man having union with a stick. In the statement 'elephant with a trunk' - we obtain the knowledge of 'part and whole' relationship. But in the statement 'pot having word' ; 'pot having meaning' - we do not have the knowledge of union with pot.

सामयिकः शब्दादर्थप्रत्ययः ॥ ३०१ ॥

Sūtra 20 : By the symbols given by the people of old generations, ie., usage or convention, the knowledge of the meaning of a word is obtained. ***7-2-20(301)***

Note : We are getting the knowledge of the meaning of the word based on the symbols given by people of old generations saying 'this word has this meaning'. But it is not got by the relation of union. The meaning of word is known by the usage and practice in society.

एकदिक्काभ्यामेककालाभ्या सन्निकृष्टविप्रकृष्टाभ्यां परमपरञ्च ॥ ३०२ ॥

Sūtra 21 : By things existing near and far on the same direction and same time we have nearness and farness (Prior and posterior). ***7-2-21(302)***

Note : We have nearness concerning direction in respect of things existing near and, farness in respect of things existing far away. We have nearness concerning time in respect of youngest one and, farness in respect of eldest one.

कारणपरत्वात् कारणापरत्वाच्च ॥ ३०३ ॥

Sūtra 22 : The usage of nearness and farness occurs based on the nearness and farness concerning direction and time which are the cause. ***7-2-22(303)***

परत्वापरत्वयोः परत्वापरत्वाभावोऽणुत्वमहत्त्वाभ्यां व्याक्थातः ॥ ३०४ ॥

Sūtra 23 : As in the case of atomic size and bigness (magnitude) there are no nearness and farness to nearness and farness. ***7-2-23(304)***

कर्मभिः कर्माणि ॥ ३०५ ॥ गुणैर्गुणाः ॥ ३०६ ॥

Sūtra 24 : Actions are known by actions and characteristics are known by characteristics. ***7-2-24(305 and 306)***

Note : It means that there will not be characteristics and actions again to characteristics and actions.

इहेदमिति यतः कार्य्यकारणयोः स समवायः ॥ ३०७ ॥

Sūtra 25 : 'This is in this' - if a relation between cause and effect is like this, it is called - primary (samavāyi) cause. ***7-2-25(307)***

Note : Cloth is in the yarn (threads). Pot is in the mud. Therefore the yarn for cloth and mud for pot are the primary causes. There is no union relationship here.

द्रव्यत्वगुणत्वप्रतिषेधो भावेन व्याख्यातः ॥३०८ ॥

Sūtra 26 : Because the primary (samavāyi) cause relationship is in the form of thought or existence (Bhāva or Satta), it is different from the qualities of matter and characteristics, it is commented. ***7-2-26(308)***

Note : Just as Existence (satta) is different from matter etc., the primary cause relationship also is similar to it.

तत्त्वंभावेन ॥ ३०९ ॥

Sūtra 27: The unity (singleness) is also in the form of thought (Bhāva). ***7-2-27(309)***

Part two of Chapter Seven complete.

CHAPTER EIGHT

PART ONE

द्रव्येषु ज्ञान व्याख्यातम् ॥ ३१० ॥

Sūtra 1 : Mention of knowledge is made while explaining about matters (in Chapter three) ***8-1-1(310)***

तत्रात्मा मनश्चाप्रत्यक्षे ॥ ३११ ॥

Sūtra 2 : Ātman and mind in the matters are not directly visible. (are not objects of perception.) ***8-1-2(311)***

Note : Direction and time also are not directly visible.

ज्ञाननिर्देशे ज्ञाननिष्पत्तिविधिरुक्तः ॥ ३१२ ॥

Sūtra 3 : When knowledge is mentioned specifically about a particular cognition, it is said according to ratio of knowledge, i.e., process of cognition. ***8-1-3(312)***

गुणकर्मसुसन्निकृष्टेषु ज्ञाननिष्पत्ते र्द्रव्यं कारणम् ॥ ३१३ ॥

Sūtra 4: Matter is the cause for the knowledge ie., cognition when characteristics and actions are in contact. ***8-1-4(313)***

सामान्यविशेषेषु सामान्यविशेषाभावात्तदेव ज्ञानम् ॥ ३१४ ॥

Sutra 5 : In the general and special qualities there are no general or special qualities. Hence knowledge is obtained from them only.

General means what is in existence. The special features in that are matter, characteristics and actions. In them the

special features of earth etc., namely, form etc., are not there. Therefore knowledge is obtained from matter etc., only, it is said. *8-1-5(314)*

सामान्यविशेषापेक्षं द्रव्यगुणकर्मसु ॥ ३१५ ॥

Sūtra 6 : The knowledge in matters, characteristics and actions is obtained by the general and special features. *8-1-6(315)*

Note : In matter, characteristics and actions there is the special knowledge of the existence of matters, nature of the characteristics and the nature of action.

Special knowledge is obtained by the contact of the special sense organ with the special quality of matter. Hence the attempt to know the general and special features is important. The knowledge that 'this is matter', 'this is characteristic' and 'this is action' is obtained, it is said.

द्रव्ये द्रव्यगुणकर्मापेक्षम् ॥ ३१६ ॥

Sūtra 7: Knowledge of the matter is secured with reference to matter, characteristics and action. *8-1-7(316)*

Note : 'A white cow having good bells around its neck is going; see it'. In this 'good bells" are material adjective. 'White' is characteristic adjective. 'Going' is verb. Special awareness is not got without adjectives. Hence it means that knowledge is obtained in relation to matter, characteristics and action.

गुणकर्मसु गुणकर्माभावाद्गुणकर्मापेक्षं न विद्यते ॥ ३१७ ॥

Sūtra 8 : As there are no characteristics and actions in characteristics and actions, there is no relevance of characteristics and actions in obtaining their knowledge. *8-1-8(317)*

समवायिनः श्वैत्याच्छ्वैत्यबुद्धेश्च श्वेते बुद्धिस्ते एते कार्यकारणभूते ॥ ३१८ ॥

Sūtra 9 : The knowledge of a white thing is obtained by the white character in a thing in which whiteness is included in the thing as 'part-whole relation ship' cause (samavāyi kāraṇa). Consequently these became cause and effect. ***8-1-9(318)***

Note : In the general usage white conch etc., the whiteness which is part of it is stated as a characteristic and mentioned as a special cause and adjective for knowing the thing. Hence in distinguishing a thing special cause and adjective in the thing are the causes.

द्रव्येष्वनितरेतरकारणाः ॥ ३१९ ॥

Sūtra 10 : The features in matters are not mutual causes. One matter is not a cause in another thing. ***8-1-10(319)***

Note : The knowledge of cloth in relation to the knowledge of pot and the knowledge of pot in relation to the knowledge of cloth are not causes.

कारणायौगपद्यात् कारणक्रमाश्च घटपटादिबुद्धीनां क्रमो न हेतुफलभावात् ॥ ३२० ॥

Sūtra 11 : The knowledge of pot, cloth etc., is caused in an order because, the contact of the sense organs with the matters is caused in an order and not all at once. Hence such knowledge is not caused by the result of reason (hetu). ***8-1-11(320)***

Part one of Chapter Eight complete.

अयमेष त्वया कृतं भोजयैनमिति बुद्धयपेक्षम् ॥ ३२१ ॥

Sūtra 1 : 'This' and 'that' are prepared by you. 'Make these eaten'. Statements like these are knowledge based on intellect (Buddhi). *8-2-1(321)*

दृष्टेषु भावाददृष्टेष्वभावात् ॥ ३२२ ॥

Sūtra 2 : 'This', 'that' — the knowledge of these words are obtained in things seen and not obtained in things not seen and hence direct knowledge is obtained by the words 'this' and 'that'. *8-2-2(321)*

अर्थ इति द्रव्यगुणकर्मसु ॥ ३२३ ॥

Sūtra 3 : The word 'Meaning' is used in regard to matter, characteristics and action. *8-2-3(323)*

द्रव्येषु पञ्चात्मकत्वं प्रतिषिद्धम् ॥ ३२४ ॥

Sūtra 4 : With regard to matters, it is denied that bodies etc., are compound of five basic elements. *8-2-4(324)*

भूयस्त्वाद्गन्धवत्त्वाच्च पृथिवी गन्धज्ञाने प्रकृतिः ॥ ३२५ ॥

Sūtra 5 : Because of predominance and possession of smell, the earth is the primary cause for giving the knowledge of smell. *8-2-5(325)*

तथापश्तेजो वायुश्च रसरूपस्पर्शाविशेषात् ॥ ३२६ ॥

Sūtra 6 : Similarly, because there are no special characteristics the water, fire and air are primary causes for taste, form and touch respectively. ***8-2-6(326)***

Part two of Chapter Eight complete.

CHAPTER NINE

PART ONE

क्रियागुणव्यपदेशाभावात् प्रागसत् ॥ ३२७ ॥

Sūtra 1 : Effect does not exist before it is produced because there is no mention of existence of action and characteristics of the effect before it is produced. ***9-1-1(327)***

Note : The pot is there after it is made. 'Bring the pot', 'the pot is black', etc., usages are there after the pot is made. But such usages are not there before the pot is made. Hence it does not exist before it is made. This is one kind of negative knowledge.The negative knowledge is of four kinds. This is negative knowledge of pre-non-existence category. This knowledge is got through direct perception and inference.

सदसत् ॥ ३२८ ॥

Sūtra 2 : Existing one ceases to exist after it is destroyed. This is one kind of negative knowledge. ***9-1-2(328)***

असतः क्रियागुणव्यपदेशाभावादर्थान्तरम् ॥ ३२९ ॥

Sūtra 3 : That which does not exist has no usage of action or features. Hence that which has usage of action and features and exists is another thing. ***9-1-3(329)***

सच्चासत् ॥ ३३० ॥

Sūtra 4 : The existing thing is also talked of in daily usage as non-existing. ***9-1-4(330)***

Note : Horse is not a cow. Cow is not a horse. Pot is not cloth. Horse is not another cow. Cow is not another horse etc. This is third category of negative knowledge.

यच्चान्यदसदतस्तदसत् ॥ ३३१ ॥

Sūtra 5 : That which is of a different negative knowledge than the one spoken of, is the most negative knowledge (of never existing things). ***9-1-5(331)***

Note : Smell of the flower in the sky. Son of a barren woman. Horn of a hare. These will never exist.

असदिति भूतप्रत्यक्षाभावात् भूतस्मृतेर्विरोधि प्रत्यक्षवत् ॥ ३३२ ॥

Sūtra 6 : In daily usage a thing is not seen now, but by recall to memory, it is known that it existed once and was destroyed later and is viewed in memory only. ***9-1-6(332)***

Note : 'Pot is not there.' 'It was destroyed.' In these statements, even if pot is not there now, the previous pot is recalled to memory and is visualized. This is mentioned in sutra 2 above.

तथाऽभावे भावप्रत्यक्षत्वाच्च ॥ ३३३ ॥

Sūtra 7: Similarly, in the case of a pot that is existing now, the imagining of its form in mind is possible in daily usage. ***9-1-7(333)***

एतेनाघटोऽगौरधर्मश्च व्याख्यातः ॥ ३३४ ॥

Sūtra 8 : By this, the non-pot,the non-cow, the injustice, etc., are commented. ***9-1-8(334)***

Note : Pot is not cloth etc., which are mutually negative usages were possible.

अभूतं नास्तीत्यनर्थान्तरम् ॥ ३३५ ॥

Sūtra 9 : Non-existence and no are synonymous terms. ***9-1-9(335)***

Note : There is no characteristic of earth in the water. There is no characteristic of water in the earth. In these usages 'they are not now ' means, in practice, that they will never be there.

नात्सिघटो गेहे इति सतो घटस्य गेहसंसर्गप्रतिषेधः ॥ ३३६ ॥

Sūtra 10 : 'There is no pot in the house' - in this statement there is no relation to this pot with the pot in another house. ***9-1-10(336)***

आत्मन्यात्ममनसोः संयोगविशेषादात्मप्रत्यक्षम् ॥ ३३७ ॥

Sūtra 11 : The direct perception of the ātman (individual soul or self) results due to the special feature of the union of the self with the mind in the self. ***9-1-11(337)***

तथा द्रव्यान्तरेषु प्रत्यक्षम् ॥ ३३८ ॥

Sūtra 12 : Similarly, direct knowledge for other matters is possible in the other matters. ***9-1-12(338)***

असमाहितान्तः करणा उपसंहृतसमाधयस्तेषाञ्च ॥ ३३९ ॥

Sūtra 13 : Those who withdraw from concentration of mind(Samādhi) and are devoid of such concentration will have direct knowledge of those which are other than matters. ***9-1-13(339)***

तत्समवायात् कर्मगुणेषु ॥ ३४० ॥

Sūtra 14 : Because of 'part-whole' relationship in the matters having union with mind, the direct knowledge of the actions and characteristics of other than matters is obtained. ***9-1-14(340)***

आत्मसमवायादात्मगुणेषु ॥ ३४१ ॥

Sūtra 15 : Saints will have direct knowledge of the characteristrics of ātman (self) due to the union of ātman with the characteristics as 'part-whole' relationship. ***9-1-15(341)***

Part one of Chapter Nine complete.

CHAPTER NINE

PART TWO

अस्येदं कार्यं कारणं संयोगि विरोधि समवायि चेति लैङ्गिकम् ॥ ३४२ ॥

Sūtra 1 : 'This is effect for this.' 'This is cause for this.' 'This is union for this.' 'This is opposed to this.' 'This is part of the whole (This is related to this)'. The knowledge for these statements is got by inference. ***9-2-1(342)***

Note : Smoke etc., are effects for fire.

'Cloud is the cause for rain. Body has union with the skin. The union of air with clouds is opposed to the absence of rain fall. Threads, etc., are direct (primary) cause for cloth, etc.' The relation of these and the knowledge regarding them is important.

अस्येदं कार्यकारणसम्बन्धश्चावयवाद्भवति ॥ ३४३ ॥

Sūtra 2: When it is said - 'this is effect for this'; 'this is cause for this' - the cause-effect relationship is obtained by the part (of logic). ***9-2-2(343)***

Note : The cause-effect relationship is known by the five sentences of logic. (syllogism).

1. Statement to be proved (Hypothesis)
2. Reason
3. Example
4. Part of statement to be proved.
5. Restatement of the conclusion proved.

Under inference the five Statements are:

1. The hill has fire (statement of assertion) (Pratigna)
2. Because there is smoke (on the hill) -(reason) (Hetu)
3. As in the kitchen - Example (udāharaṇa)
4. Where there is smoke there is fire - (Part of statement to be proved) (upanaya)
5. Therefore this hill has fire - Restatement of the conclusion proved. (Nigamana)

एतेन शाब्दं व्याख्यातम् ॥ ३४४ ॥

Sūtra 3: The knowledge through word is commented by this. ***9-2-3(344)***

Note : Just as knowledge is got by logic (inference), the knowledge through word is obtained from well wishing elders.

हेतुरपदेशो लिङ्गं प्रमाणं करणमित्यनर्थान्दरम् ॥ ३४५ ॥

Sūtra 4: Reason, description (sound or word), symbol (mark), valid source of knowledge (proof), cause (instrument) are synonymous terms. ***9-2-4(345)***

अस्येदमिति बुद्ध्यपेक्षितत्वात् ॥ ३४६ ॥

Sūtra 5 : The statements -"this is the effect for this" etc., are dependent on intellect and hence example etc., are got by this source only. ***9-2-5(346)***

Note : By the word 'that' second meaning (arthāpatti) and implied meaning (sambhava) are obtained. By saying 'Gavaya animal is like cow', inference only is obtained through the word.

Arthāpatti : Devadatta is fat. He does not eat food during day time. From the above, a second meaning is obtained that he eats during night because, otherwise he cannot be fat. This is arthāpatti. Sambhava is that when one meaning necessarily leads to another meaning that necessarily follows.

Example : There are one hundred people in a village. It necessarily follows, that there are ten people in that village. Because ten is included in one hundred. Small one is included in the big one.

Therefore examples (similarities) are obtained through inference only.

आत्ममनसोः संयोगविशेषात् संस्काराच्च स्मृतिः ॥ ३४७ ॥

Sūtra 6 : Due to the contact of ātman with the mind and the culture (Samskāra) of a person which is the fruit of his past deeds, one gets memory (smruti). ***9-2-6(347)***

तथा स्वप्नः ॥ ३४८ ॥

Sūtra 7: Similarly dreams also are got due to the fruit of one's past deeds (Samskāra). ***9-2-7(348)***

स्वप्नान्तिकम् ॥ ३४९ ॥

Sūtra 8 : The matter in the dreams is also got due to the fruit of one's deeds (Samskāra). ***9-2-8(349)***

धर्माच्च ॥ ३५० ॥

Sūtra 9: Through one's own right conduct (dharma) also one gets knowledge of so many things in his dreams. ***9-2-9(350)***

इन्द्रियदोषात् संस्कारदोषाच्चाविद्या ॥ ३५१ ॥

Sūtra 10: False knowledge results from the faults of the sense organs and bad deeds of the past life. ***9-2-10(351)***

तददुष्टज्ञानम् ॥ ३५२ ॥

Sūtra 11: That knowledge is faulty and defective due to defective perception. ***9-2-11(352)***

अदुष्टं विद्या ॥ ३५३ ॥

Sūtra 12: Knowledge which is not faulty and not due to defective perception is true knowledge. ***9-2-12(353)***

आर्षं सिद्धदर्शनं च धर्मेभ्यः ॥ ३५४ ॥

Sūtra 13: By right conduct (Dharma) the knowledge of saints and the knowledge of Siddhas (perfected sages) is obtained. ***9-2-13(354)***

Note : Knowledge of saints is the super natural (divine) knowledge. Siddhies are knowledge, i.e., powers which enable one to become big or small in size, etc.

Part two of Chapter Nine complete.

CHAPTER TEN

PART ONE

इष्टानिष्टकारणविशेषाद्विरोधाच्च मिथः सुखदुःखयोरर्थान्तरभावः ॥ ३५५ ॥

Sūtra 1 : There being special cause for likes and dislikes, happiness and sorrow and they being opposed to each other, they are different from each other. ***10-1-1(355)***

Note : Happiness = Born out of getting liked ones. Sorrow = Born out of getting disliked ones. These will not be at one place.

संशयनिर्णयान्तराभावश्च ज्ञानान्तरत्वे हेतुः ॥ ३५६ ॥

Sūtra 2 : Because there is no doubtful knowledge or definite knowledge in happiness and sorrow, the happiness and sorrow are not forms of knowledge. Hence they don't emerge from knowledge. ***10-1-2(356)***

तयोर्निष्पत्तिः प्रत्यक्षलैङ्गिकाभ्याम् ॥ ३५७ ॥

Sūtra 3 : Doubtful and definite knowledge is born from direct perception and inference. ***10-1-3(357)***

Note : Happiness and sorrow are got based on matters experienced, desires born in the mind, self-esteem, repeated experience and also by not getting them. They are not got by direct perception and inference.

This is the difference between doubtful knowledge and definite knowledge and happiness and sorrow.

अभूदित्यपि ॥ ३५८ ॥

Sūtra 4: In inference we have knowledge that one existed and will exist. ***10-1-4(358)***

Note : There was fire on the hill.

There will be fire on the hill in future. The above knowledge is obtained through inference.

But happiness and sorrow are not like this, it is to be understood.

सति च कार्यादर्शनात् ॥ ३५९ ॥

Sūtra 5 : Though there is contact with sense organs, though there is knowledge of extension, the effects namely, happiness and sorrow are not directly seen. Hence they are not got by direct perception and inference. ***10-1-5(359)***

एकार्थसमवायिकारणान्तरेषु दृष्टत्वात् ॥ ३६० ॥

Sūtra 6 : Happiness and sorrow are not forms of cognition because they are experienced when other causes exist in one and the same object. ***10-1-6(360)***

Note : Right conduct, desire to be happy, making effort to earn happiness, knowledge of sandal wood coolness, etc.— these are special causes in a single goal of happiness. Bad conduct, dislikes, knowledge of thorns, etc.—these are special causes in a single goal of sorrow.

In these matters happiness and sorrow are seen. Knowledge does not require special cause. Hence happiness and sorrow are not forms of knowledge, it is explained.

एकदेशे इत्येकस्मिन् शिरः पृष्ठमुदरं मर्माणि
तद्विशेषस्तद्विशेषेभ्यः ॥ ३६१ ॥

Sūtra 7 : If is is said that happiness and sorrow are at a single place, there will have to be differences in them just as there are differences in the single body based on the different parts of it, namely, head, back, stomach, reproductive organs etc., depending on their special location.

10-1-7(361)

Note : Head, Back etc., are mutually different based on their situation in the body. Similarly happiness and sorrow caused by the matters are different from the matters.

Part one of Chapter Ten complete.

कारणमिति द्रव्ये कार्य्यसमवायात् ॥ ३६२ ॥

Sūtra 1 : Cause exists in matter because it is in primary relation with Effect. ***10-2-1(362)***

Note : Threads (yarn) are primary cause to the cloth. The threads which are the cause, are matter, it is explained.

संयोगाद्वा ॥ ३६३ ॥

Sūtra 2 : Matters by association, (conjunction) will become secondary (efficient or conditional) causes also. ***10-2-2(363)***

Note : Spindle etc., used in the process of producing cloth are secondary causes (while yarn is primary cause).

कारणे समवायात् कर्माणि ॥ ३६४ ॥

Sūtra 3 : Actions by being in combination with the primary cause of production of the effect are non-primary causes. ***10-2-3(364)***

तथा रूपे कारणैकार्थसमवायाच्च ॥ ३६५ ॥

Sūtra 4 : Similarly, the forms in the parts of a whole are primary cause for the forms in the whole (holder of parts) and are single primary cause. Consequently they will be related as non-primary cause. ***10-2-4(365)***

कारणसमवायात् संयोगः पटस्य ॥ ३६६ ॥

Sūtra 5 : Union (saṃyoga) in the cloth is related as a non-primary cause because it is part of a primary cause in the primary cause. ***10-2-5(366)***

कारणाकारणसमवायाच्च ॥ ३६७ ॥

Sūtra 6 : Union (saṃyoga) will be a non-primary cause by means of the major proximity because it is a primary cause in a cause within a cause. ***10-2-6(367)***

Note : It means that causality pertains to union through major proximity.

संयुक्तसमवायादग्नेर्वैशेषिकम् ॥ ३६८ ॥

Sūtra 7 : The special characteristic of fire is an associated primary cause and will be an ancillary (secondary) cause in the cooked materials. ***10-2-7(368)***

दृष्टानां दृष्टप्रयोजनानां दृष्टाभावे प्रयोगोऽभ्युदयाय ॥३६९ ॥

Sūtra 8 : When the fruit of actions given in the Scriptures is not visible in respect of the actions and the benefits for them, as prescribed in the Scriptures, those actions will be for attaining prosperity and welfare (of the doer).

10-2-8(369)

Note : The actions prescribed in the scriptures namely, sacrificial rites, charity, sacred baths vide prescriptions in the scriptures:- Those desiring for a place in heaven have to perform sacrifices. Those who desire for a place in heaven have to perform homa (Offerings) in the fire, deities from heaven are to be welcomed. The fruits mentioned are not visible. By performing such actions one gets a result called apoorva (religious merit) which, in turn, brings prosperity to the doer.

It is said by elders that, till the actions performed as per scriptures in this world bear fruit, the doer will be rewarded with an excellent culture (saṃskāra) and that will be the cause for getting the desired fruit in the heaven.

The performance of the prescribed actions will bestow on the doer an unseen religious merit (Puṇya) which exists as apoorva and gives the fruit in the subsequent births.

तद्वचनादाम्नायस्य प्रामाण्यमिति ॥ ३७० ॥

Sūtra 9: Veda is a valid source of knowledge because it is His (Lord Eswara's) statement. ***10-2-9(370)***

Part two of Chapter Ten complete.

END

of

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